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Behold, I am with thee, and will keep thee in all places whither thou goest.—*Genesis 28. 15.*

RELIGIOUS THOUGHT AND ACTIVITY.

An unpublished prayer by Robert Louis Stevenson has recently been discovered. It is called **"A Prayer for Friends,"** and reads as follows:

"God, who hast given us the love of women and the friendship of men, keep alive in our hearts the sense of old fellowship and tenderness! Make offences to be forgotten and services remembered! Protect those whom we love in all things, and follow them with kindness, so that they may lead simple and unsuffering lives, and in the end die easily with quiet minds."

An organization exists and advertises itself in Boston under the title **"The Christian Science Parent Church of the New Generation,"**—"founded upon Christian Science as contained in the Bible and writings of Mary Baker Eddy." It is established in London and Boston under the leadership of Mrs. Annie C. Bill. Regular services are held Sundays at 11 a.m. in Boston in a hall.

"This church and its branches in Great Britain and the United States," the newspaper advertisement says further, "have no connection with the organization known as the First Church of Christ, Scientist, in Boston."

In recent years the problem of **conducting a church paper so** as to make it pay its way has become increasingly difficult. "The Central Christian Advocate," a Methodist weekly published at Kansas City, Mo., reports that the loss on periodicals published by the Methodist Church in the United States during the last quadrennium was $767,346. Some of the losses quoted were $101,598 for the "Epworth Herald"; $48,498 for the "Western Christian Advocate"; $65,321 for the "Northwestern Christian Advocate"; $132,196 for the "Christian Advocate" published in New York; $45,135 for the "Christian Apologist," and $28,615 for the "Methodist Review." The paper reporting showed a loss of $101,362.

High school boys and girls name theater-going as their principal form of recreation, according to the results of a study of the **leisure time interests** of 1076 students made by Prof. T. Earl Sullenger of the University of Omaha, and published by the Playground and Recreation Association of America in the "Playground Magazine." Hiking proves the next popular form of recreation, and reading follows. Forty-four per cent of the boys and girls are playing baseball, and 34 per cent tennis.

Dancing was named their favorite recreation by 224 girls and 109 boys, 31 per cent in all. All the recreation is not non-productive, as 21 per cent named gardening, and 81 boys find recreation in automobile repairing. Twelve per cent of the boys spend most of their leisure time with the radio. Only 4 per cent play pool as a means of recreation.

Labor and the church, almost always working harmoniously in the Roman Catholic communion, will be brought even closer by the action of Cardinal Hayes of New York in appointing a director of industrial relations for his archdiocese. The position is said to be the first such in the country.

The director, Rev. John J. Mitty, former pastor of St. Luke's Church, New York, will outline the position of the church towards specific issues which may arise between labor and capital, and will head a movement to instruct every parish in the church's teaching on social questions. These are outlined in the encyclical of Leo XIII

on the condition of labor and the so-called bishops' program of social reconstruction, but in general are no more familiar to Roman Catholics than similar positions of the Federal Council of Churches to Protestants.

American Quakers through the **American Friends Service Committee** will continue their work abroad this year as follows:

In France, support of two American nurses' aides in the maternity home at Chalons-sur-Marne; in Austria, anti-tuberculosis work and expenditure of funds from Americans of German descent; in Germany, support of centers in Berlin, Frankfurt, Essen and other cities if funds are available, where foreigners may learn Germany's needs and international good-will be fosered; in Poland, support of a good-will center at Warsaw and an orphanage at Kolpin; in Russia, medical work, especially anti-malarial; and in Mexico a good-will center in Mexico City.

The work will continue to be marked by entire absence of proselyting. Dr. Rufus M. Jones, chairman in charge, says:

"What is most needed is not for Friends to build up their own denomination, but to interpret the Christ spirit."

Rev. R. J. Wade, Chicago, executive secretary of the World Service Commission of the **Methodist Episcopal Church,** recently reported denominational progress. He said that the Methodist Episcopal Church in 1919 expended eleven millions of dollars on churches and parsonages; in 1920, fifteen millions; in 1921, nineteen millions; in 1922, twenty millions; and in 1923, twenty-six millions.

'Today," said Dr. Wade, "we are building more rapidly than in any preceding year. The total property valuation in the United States and abroad approximates five hundred millions of dollars.

"The philanthropic work represents an investment of over forty-four millions in hospitals, homes and charitable institutions.

"In educational property we have over fifty millions, with an almost equal endowment investment.

"The Board of Temperance, Prohibition and Public Morals has just completed a beautiful building in Washington, D. C., from which to carry on its work.

"Methodism has over a thousand deaconesses at work, and a much larger number of missionaries and over 17,000 ministers in active service.

"The Methodist Church has spent nearly $2,000,000,000 through the American Bible Society, and it is spending millions in benevolent and Christian work, the profits of its great denominational plant, the Methodist Book Concern.

"The great centenary drive begun five years ago has added much in a material way to the Methodist Episcopal Church and to benevolent purposes through an expenditure of more than $68,000,000. This means that Methodism built more than four times as rapidly in the last five years as in the preceding five years. The last quadrennium of material and spiritual success in Methodism has no equal in its history, although at present we have a crisis in our church work because of a temporary slump in consecrated giving.

"The new World Service Commission will organize local councils in every church to increase life service, missionary education and stewardship. The World Service Councils also will be organized in the annual conferences and in the districts.

"Our dependence is not on material things, but must come by the well-tried building methods of prayer, consecration, information. It is not by brick and mortar or ingenious device that we shall succeed, 'but by My Spirit, saith the Lord.' "

RELIGION THE SAFEGUARD OF A FREE NATION.*

Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles, they cannot believe in our government. There are only two main theories of government in the world. One rests on righteousness, the other rests on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism. The history of government on this earth has been almost

* Extracts from an address delivered by President Coolidge at the unveiling at Washington, D. C., of the statue of Francis Asbury, pioneer Methodist bishop.

entirely a history of the rule of force held in the hands of a few. Under our constitution America committed itself to the practical application of the rule of reason, with the power held in the hands of the people.

This result was by no means accomplished at once. It came about only by reason of long and difficult preparation, oftentimes accompanied with discouraging failure. The ability for self-government is arrived at only through an extensive training and education. In our own case it required many generations and we cannot yet say that it is wholly perfected. It is of a great deal of significance that the generation which fought the American Revolution had seen a very extensive religious revival. They had heard the preaching of Jonathan Edwards. They had seen the great revival meetings that were inspired also by the preaching of Whitefield. The religious experiences of those days made a profound impression upon the great body of the people. They made new thoughts and created new interests. They freed the public mind through a deeper knowledge and more serious contemplation of the truth. By calling the people to righteousness they were a direct preparation for self-government. It was for a continuation of this work that Francis Asbury was raised up.

The religious movement which he represented was distinctly a movement to reach the great body of the people. Just as our Declaration of Independence asserts that all men are created free, so it seems to me the founders of this movement were inspired by the thought that all men were worthy to hear the Word, worthy to be sought out and brought to salvation. It was this motive that took their preachers among the poor and neglected, even to criminals in the jails. As our ideal has been to bring all men to freedom, so their ideal was to bring all men to salvation. It was preëminently a movement in behalf of all the people.

Divine Grace in Reforms.

A great lesson has been taught us by this holy life. It was because of what Bishop Asbury and his associates preached, and what other religious organizations, through their ministry, preached, that our country has developed so much freedom and contributed so much to the civilization of the world. It is well to remember this when we are seeking for social reforms. If we can keep in mind their sources we shall better understand their limitations.

Week of Prayer Topics.

January 5-10.

Monday, Thanksgiving and repentance.
Tuesday, The church universal.
Wednesday, Nations and their leaders.
Thursday, Missions.
Friday, Families, schools, colleges, and the young.
Saturday, The home base.

The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity,—these cannot be legislated into being. They are the result of a divine grace.

I have never seen the necessity for reliance upon religion rather than upon law better expressed than in a great truth uttered by Mr. Tiffany Blake, of Chicago, when he said: "Christ spent no time in the ante-chamber of Cæsar." An act of Congress may indicate that a reform is being or has been accomplished, but it does not of itself bring about a reform.

Individuals Responsible.

What a wonderful experience he must have had, this prophet of the wilderness! Who shall say where his influence, written upon the immortal souls of men, shall end? How many homes he must have hallowed! What a multitude of frontier mothers must have brought their children to him to receive his blessing! It is more than probable that Nancy Hanks, the mother of Lincoln, had heard him in her youth. Adams and Jefferson must have known him, and Jackson must have seen in him a flaming spirit as unconquerable as his own. How many temples of worship dot our landscape, how

many institutions of learning, some of them rejoicing in the name of Wesleyan, all trace the inspiration of their existence to the sacrifice and service of this lone circuit rider? He is entitled to rank as one of the builders of our nation.

On the foundation of a religious civilization, which he sought to build, our country has enjoyed greater blessings of liberty and prosperity than was ever before the lot of man. These cannot continue if we neglect the work which he did. We cannot depend on the government to do the work of religion. We cannot escape a personal responsibility for our own conduct. We cannot regard those as wise or safe counselors in public affairs who deny these principles and seek to support the theory that society can succeed when the individual fails.

I do not see how any one could recount the story of this early Bishop without feeling a renewed faith in our country.

MATERIALISM PASSING.

Professor William McDougall of Harvard University read a paper on "Purposive Striving" at one of the sessions of the British Association for the Advancement of Science recently held at Toronto. He said that scientific materialism, the effort to explain the universe in terms of mechanics, was bankrupt. He said that the mechanistic psychologists had regarded man "as a bundle of mechanical reflexes, a superior penny-in-the-slot machine."

He emphasized the vast change since the days of the scientific materialism of Huxley and his contemporaries when the idea of purpose was discarded.

"Thirty to forty years ago, when I began to study science, considerable moral courage would have been required to insist upon the purposive nature of man. For at that time the great wave of scientific materialism was still but little past its climax. It was the day of Spencer and Huxley, of Clifford and Tyndall, of Lange and Weismann, of Verworn and Bain. The world and all the living things in it were presented to us with so much prestige and confidence as one vast system of mechanistic determination that one seemed to be placed before two acutely opposed alternatives: on the one hand, science and universal mechanism; on the other hand, humanism, religion, mysticism and superstition.

"But today how different is the situation. Even at the date I speak of, a few great psychists warned us against regarding the principles of physical science as adequate to the interpretation of human life. And today these few voices have swelled to a chorus which even the deafest biologist can hardly ignore. Einstein and Eddington and Soddy and a score of others repeat the warnings of Maxwell and Kelvin and Poynting and Rayleigh. And the physical universe of eternal hard atoms and universal elastic ether, the realm of pure mechanics, has become a welter of entities and activities which change in development and disappear like the figures of the kaleidoscope. The psychologist who would believe in the efficiency of human effort no longer needs to fling himself in vain against the problem, How can mind deflect an atom from its predetermined course? For the atoms are gone: matter has resolved itself into energy, and what energy is no man can tell, beyond saying it is the possibility of change, of further evolution.

"In psychology the mechanistic confidence of the 19th century is fading away as the complexity of the living organism is more fully realized, as its powers of compensation, self-regulation, reproduction and repair are more fully explored.

"In general biology the mechanistic neo-Darwinism is bankrupt before the problems of evolution, the origin of variations and mutations, the differentiation and specialization of instincts, the increasing rôle of intelligent adaptation, the predominance of mind in the later stages of the evolutionary process, the indications of purposive striving at even the lowest levels, the combination of marvelous persistency of type with indefinite plasticity which pervades the realm of life and which finds its only analogue in the steadfast purposive adaptive striving of a resolute personality."—"Homiletic Review."

OTHER LANDS.

Custom receipts on tobacco in the United Kingdom during 1923 were £53,000,000, as against £2,000,000 given to foreign missions. One says, "Remember this, all

Northfield in winter. South view of The Northfield, with the Northfield hills in the background, through whose forests delightful trips may be made on snowshoes or skis.

teachers, evangelists, and preachers who smoke!"

Dr. Gwylfa Roberts, who has won for himself a commanding place in **the religious life of Wales** has sounded a resonant note of warning in regard to sinister perils that are now threatening some of the leading religious institutions of the principality, notably the Sunday school, which he described as the most influential and democratic of Welsh institutions.

As he justly claimed, it was not the Eisteddfod nor the national colleges which gave Wales her remarkable democratic culture, but "the old-fashioned Sunday school," which is as distinctive and unique a product of the principality as is the Eisteddfod. Not only has it been the nursery of all the Welsh poets and hymn-writers, but it taught the nation to read and to write in the native language when there were no educational facilities in Wales. It preserved the Welsh language in its pristine purity, and more than any other institution it made the Welsh people a nation of the one Book in the most critical period of their history. Dr. Roberts makes no secret of his apprehension that the Welsh Sunday school is in serious danger of losing its distinctiveness as the result of the bilingual movement which is now stretching out its tentacles into rural districts, where the Welsh language has so long been the sole medium of expression in both the home and the sanctuary.—"British Weekly."

"To a visitor from South Africa **the progress of the American Negro** is positively astounding," according to Rev. A. A. Kidwell, prominent religious leader from Johannesburg, who has just rounded out an extensive tour in this country, making a special study of Negro education. "I have been particularly pleased," said Dr. Kidwell, "with the educational progress of the race in this country. In South Africa it is popularly supposed that the educated Negro is a failure. Here I find that just the reverse is true. The American people seem to recognize that education affects the Negro just as it does anybody else, making him more capable, more efficient, a better citizen, and an asset to society. Your system of universal public education is based on that theory, and from what I have seen I am convinced that the theory is correct.

"I have been deeply impressed also, and even astonished," he continued, "at the economic competence which American Negroes are achieving,—their success in agriculture, industry and business. Your big Negro insurance companies, banks, real estate corporations, construction companies and the like have no parallel anywhere else in the world, so far as I know,—certainly not in South Africa."

Dr. Kidwell is superintendent of many

churches and schools in British South Africa, and is deeply interested in promoting the welfare of the natives. He frankly admits that the relations of the races in South Africa are much more difficult than here, and that the natives labor under handicaps far more severe than anything to which the race is subjected in this country. He spent several hours while in Atlanta looking into the work of the Interracial Commission, and expressed the opinion that its principles and methods ought to be applied around the world wherever there is interracial friction.

My visit to **Russian Armenia** has fully confirmed my previous impression of the magnitude and importance of American relief work in that corner of the world, wrote Bishop John L. Nuelsen. Our charity there has not only saved thousands of lives: it is actually building a new type of national life.

The traveler need but compare an old Armenian village with a Near East Relief orphanage. In the former, life is found in its primitive form. There is no home life, no idea of order, cleanliness, sanitation, conveniences. The whole life for centuries has been stunted by constant menace of war and massacre. There has been no incentive to progress, the people are not touched by modern ideas. In the American orphanages are security, order, cleanliness, new and better methods of keeping house and tilling soil: above all, the spirit of coöperation, friendliness, service, is making a profound impression upon thousands of children.

Children trained in these agricultural and industrial orphanage schools, when absorbed in the national life, will be builders of a new Armenia. They have seen not only in the outer comforts of life, they have been touched by a new spirit. Life has a new meaning for them.

The spirit of service is the driving power among the American workers. They are a fine lot of men and women, whole-souled, devoted, jolly and happy in their work. This American attitude of service is a puzzle to all the peoples of that part of the world, Turks, Russians, Tartars and the rest. They see the hard work Americans are doing, they see also our good cheer and happiness. They know that behind our little band of workers stand millions of Americans giving freely of their money. Why? What do we want? What are we after?

For the first time in the history of these nations they see representatives of another nation working, spending, facing difficulties with a smile,—not to exploit a weaker nation, but to help it get stronger and better. For no ulterior motive, but in a spirit of unselfish service, America throughout the Near East is giving an object lesson in the spirit of the Golden Rule, in religious broadmindedness and coöperation. It seems incomprehensible to people used to religious bigotry, narrowness, hatreds, national selfishness and enmity. But it is bound to be the most potent factor in their future development.

Latest News from Turkey and the Near East.

The situation is improving, in some respects rather markedly. The International College at Smyrna had set two hundred as the maximum number of students they could receive this fall. The pressure of Turkish young men desiring education was so great that two hundred and sixty have been allowed to enroll; others have been turned away. The Woman's Board school at Smyrna (Miss Greene) is overcrowded with girls from prominent Turkish homes. At Constantinople, Robert College has won its case with the Angora government, and retains Professor Fisher. The Gedik Pasha School for boys and girls (Miss Putney) is crowded to the doors, but that is chronic. The Bithynia High School on the Sea of Marmora (Dr. McNaughton) reports everything "fine." Throughout Western Asia Minor our schools have all they can attend to. St. Paul's Institute, Tarsus (Rev. Paul E. Nilson), is still closed, but appeal has been made to Angora, and an early opening is hoped for. The Adana Hospital (Dr. Haas) is intensely busy. Dr. Shepard at Aintab is prevented from practising on account of the jealousy of Turkish doctors, but is temporarily teaching western agricultural methods to the willing Turks. Dr. Piper, an Englishman with a Turkish license, is filling Dr. Shepard's place in the hospital. Central Turkey College has moved to Aleppo in Syria, where the large Armenian community is coöperating eagerly. The evangelistic, educational and physical needs of the Christian refugees from Turkey are being attended to by our

people as best they can, not only in Syria but also in Athens, and particularly Salonica. The School of Religion (for the training of preachers and social workers) has been removed temporarily from Constantinople to Athens. Our three Turkish missions have been combined in one, with headquarters at Constantinople and with Rev. Fred F. Goodsell as field secretary. Dr. Goodsell has recently returned from a trip to Samsoun, Marsovan, Sivas, Cesarea, and back to Constantinople. He conferred with over one hundred officials, and found all but one favorable to American Board work. He is full of hope. It would help our work if the United States Senate ratified the Lausanne Treaty.—American Board report.

CURRENT THOUGHT.

The value of play is that in most of its expressions, quite apart from the physical value of the exercise, it is teaching honesty, courage, fairness, quickness of decision, self-control, resourcefulness, loyalty. It teaches us to play the game of life honorably, bravely.—John H. Finley.

If the church is to be a church for democracy, it must show itself democratic. Its invitation must be to all sorts and conditions of men: it must know no high and no low, and it cannot be indifferent to anything that concerns humanity. Its Master was a lover of men, and he went about doing good. He exhorted men to seek first the kingdom of God and his righteousness, and the church that is to be his interpreter to men must have his passion and his yearning to bless and serve. It is this thought which is behind this whole movement to bring the people under the influence of a gospel that is athrob with human interest and spiritual power. It will not stop with a "Go to Church Sunday," it will go on for Tuesday and Wednesday and every other day of the week and of the month, a great movement which shall reach its culmination on Easter Day and still go forward to deepening convictions of spiritual things, marking, please God, a new day in the history of his church!—Charles L. Goodell.

While the Jews in Europe are very antagonistic to everything Christian, and it is very hard to approach them, the

"In Everything by Prayer."

The vict'ries won by prayer
  By prayer must still be held:
The foe retreats, but only when
  By prayer he is compelled.

Their fortress standeth sure,
  Unconquered they abide,
Who plead the precious saving blood
  Of Christ the crucified!

—L. M. Warner.

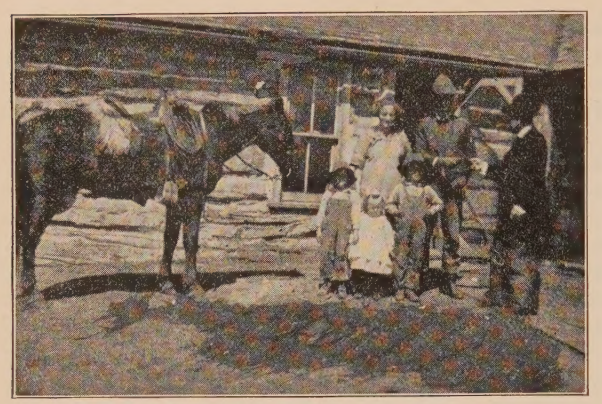
Jews of America, who live in close relation with their Gentile neighbors, belonging to the same clubs, lodges and societies, and whose children go to the same schools with the Gentile children, feel less the differences between them and other people, and are more apt to listen to a Christian's arguments. This is especially true of the Jews in the South, where they are entirely on an equal footing with their hospitable, liberal and white Gentile neighbors. Here also, not emulating their brethren of the North, who are in a continual rush and hurry, they find time and patience to listen to a missionary talk and read the literature which he may present to them. And if so few Jews are to be found in church, we must blame ourselves for failing to grasp the opportunity that has been offered to us. I often hear a Christian brother tell me that he would like to speak to a Jew about his salvation and invite him to the church, but he refrains from doing so out of fear of offending him or hurting his religious feelings. To this I may say that the average Jew not only is not offended, but he would think it an honor if a Christian should think so much of him as to invite him to his church; and as for hurting his religious feelings, I may say that the average Jew has no religious feelings. Oh, if we only see the opportunities and heed the command of our Master!—Rev. Jacob Gartenhaus.

Why pray for a church-wide revival?

Can you think of a single Scriptural reason for not praying for revival in the body of Christ? Yet there are seven Scriptural reasons for praying:

How else can the testimony of the church be effectually preserved? (Acts 1. 8; 4. 33.)

How else can the evangelization of the world be fully accomplished? (Acts 1. 8; 12. 24.)



Missionary visiting a North Dakota rancher's home. He can leave gospel literature to help make good for the lack of church privileges.

How else can multitudes of sinners be soundly converted? (Acts 2. 41; 4. 4.)

How else can Spirit-filled men and consecrated money for earth's great harvest field be adequately provided? (Acts 4. 31-35; 13. 2-4.)

How else can hypocrisy and infidelity in the church be completely routed? (Acts 5. 1-11; 6. 10.)

How else can America and other nations in their mad plunge hellward be quickly arrested? (Acts 17. 30; 26. 16-20.)

How else can the sensitive impulses of the Head of the body be unerringly transmitted to the members of the body? (Acts 22. 14; 27. 23, 24.)—Great Commission Prayer League.

The Promise to Two or Three.

"Where two or three are met together in my name, there am I in the midst of them." So spake Jesus, and departed.

And still this is the humble and the only way of finding truth. There are some things which are not true, in the sense that they are not credible, face to face with some measureless aspect of life,—stark mountains, or a shoreless sea, or multitudes of men. There are some things which come home to us as true only within walls, in an upper room, with two or three.

The blessed thing will not happen, indeed, except the two or three are "met together," and this comes to pass only under the pressure of some common fear and common hope.

It may be, too, that this life of the group tends to become hard in turn, just like a lonely and individual faith, narrow, sour, unrelated to the common life of man. But our Lord, who thought of everything, thought of this also, and safeguarded us against it. For the promise is given not to the two or three who merely meet together, though it be under the pressure of some common concern. The promise is to the two or three who meet together "in his name." In every upper room there must be that window open to the East.—John A. Hutton.

Knowledge, Faith, Prayer, Thankfulness.

Sanctified Knowledge saith: "There is an infinite fulness in Christ, the fulness of an ocean."

Faith saith: "This is all for me, for he is mine."

Then saith Prayer: "If all this be thine, I will go and fetch it for thee."

And Thankfulness saith: "I will receive it, and will return praise to God for it!"

—Matthew Laurence, 1659.

Dear Sirs:

Allow me to again express my appreciation of your splendid periodical! It gets better all the time. Your announcements for the year look mighty good. What I want especially to request is this: Could you not print in the first issues of 1925, that is, in January, February and March, the three addresses of Dr. J. D. Jones on "Pilate's Questions"? Then we could have the use and inspiration of them for the Lenten season, leading up to Easter. I am sure this would be appreciated by your many readers.

Yours sincerely,

(Signed) Rev. Henry Nevin Kerst, Ohio.

Prayer is not a substitute for neglected duty.—Reader Harris.

THE MISSION FIELD: AT HOME AND ABROAD.

Some Christian farmers in Korea were talking about their difficulties with unbelieving farmhands.

"Why do you not hire Christian farmhands?" was asked.

"There are almost no believing farmhands. When one becomes a Christian he changes to a sober, industrious man, and soon sets up as an independent farmer."

New Year's Day, 1924, a company of twenty-one missionaries, in China, constrained of the Holy Spirit, met in Shanghai (the most cosmopolitan city in the world,) to pray for worldwide revival. The power of the Holy Spirit was present, and the **Worldwide Revival Prayer Movement** came into being. Its first anniversary will be observed with an all-day prayer meeting in Shanghai. We lovingly and very earnestly wish members of the body of Christ in far-away countries would unite with us in waiting upon God for the coveted and promised blessing.—Mrs. Grace W. Woods, 714 Dixwell Road, Shanghai.

When Dr. Kinnear of Foochow was about to operate on Ing-gieng for cataract, the old man said to his little son who had led him in:

"Get right down and pray! Pray every minute while the doctor is working!"

The little fellow, Dr. Kinnear reports, with his wondering, big eyes, went across the room, kneeled, put his hands together, and closed his eyes in prayer. The child remained on his knees praying until the operation was successfully finished, though his eyes opened widely some of the time to see what was being done. On the eleventh day the old man was given glasses, and the next day he remarked:

"My eye that was dead has been resurrected!"

The Chinese pastor in Nanking, China, when he is in town conducts a **prayer meeting in his church at six o'clock in the morning.** It may be dark and cold, with snow on the ground and no heat in the chapel: that makes no difference.

He and a few others gather there for prayer every morning. We are having ten days of evangelistic meetings now, and this same Chinese pastor spoke to our women from 3.30 to 5, had two interviews with callers, ate supper, and walked on to an evening meeting a mile away. He might not get home much before midnight, but would be up at 5.30 for the early morning prayer meeting. The Lord is answering the prayers of his servants.—Miss Ellen E. Dresser.

One morning at the Sunday morning public service, after I had been speaking about **forgiveness,** and the necessity for us to forgive our enemies if we expected divine forgiveness, a man came into my office, bringing his little girl whom I had examined just before church. This six-year-old child had been struck in the eye a short time before by a fifteen-year-old neighbor boy, and her vision was entirely destroyed. The father said to me:

"What shall I do to this boy who deliberately blinded my girl, following a petty dispute? I had decided that unless he paid me a large sum of money, I would destroy his sight, as I have a right to under the law. However, I have been thinking more about it, and I think the way that Jesus Christ demands is much better, so I will try to stop the hurt in my heart, and the hatred of this boy, and sincerely forgive him."—H. A. Lichtwardt, M. D., Meshed, Persia.

Long before the great war Archduke Franz Ferdinand (whose murder at Serajevo set the match to the world conflagration,) paid a visit to Sir Wm. Macgregor, governor in **New Guinea.** After several days up country the archduke said:

"Sir William, I don't understand it. Where's your army?"

"We've got none."

"But how do you keep order?"

"The people keep it themselves."

He was perplexed. "Well, what about hunting for the next few days?"

"Of course there will be no hunt on Sunday."

"Why?"

"The natives won't go."

"Won't they, if you bid them?"

"Let us ask them!"

So Sir William asked his natives what they were going to do next day, Saturday.

"We are going home."

"Why?"

"For worship on Sunday."

In telling it all Sir William added this significant word:

"I wonder if the archduke saw any connexion between these two. A sabbath-keeping people does not require an army to keep it in order."

In every missionary country a stage is reached sooner or later when the question of the **proper relation between the missionaries and their work and the developing native church and its work** is a live one. When the native church is just arriving at self-consciousness, and is still weak as compared with the missions, there is apt to be serious tension. This may be expected to pass away gradually. There have been some trying times in Japan, but the outlook has greatly improved. Two years ago the Japanese church proposed a plan by which the mission work of the Japanese denomination and the work of the missions was to be merged and handled by a joint committee. Few missionaries heartily approved of it, but the Japanese church was enthusiastic for it as a fitting memorial of the completion of fifty years of organized church life. The missionaries of three of the four missions connected with the Church of Christ in Japan agreed to it, and induced their boards to approve and give the special grants needed to carry out the enterprize, when suddenly, and to the surprise of everyone, Japanese and foreign, the leaders of the church completely changed face, and the plan has been indefinitely postponed.

Much complaint was made that at the synod the leaders did not clearly explain the reasons on account of which they wished the matter dropped, but they were probably three. (1) It was feared that if this joint board handled the contributions of the Japanese churches and the funds of the missions, which would be four or five times as large, it would have a deadening effect on the spirit of evangelism in the churches. (2) Some doubtless feel that it is not wise to have the Japanese church so closely identified with a foreign church, since when international difficulties arise all people do not remember that Christianity is outside of politics. The immigration question is still keenly felt. (3) It is likely that since the Japanese church is so much larger and stronger than it was ten years ago, the leaders are now able to approach the question of coöperation with missionaries in a less sensitive spirit.—H. V. S. Peeke.

"Revive Thy Work, O Lord!"

The Interior China Mission of the Southern Baptist Convention was opened September 4, 1904. With grateful hearts we acknowledge the goodness of our God. The years have been full of his gracious favor.

THEN we had ONE main station, NOW we have FOUR.

THEN we had NO out-stations, NOW we have 45.

THEN we had THREE missionaries, NOW we have 48.

THEN we had ONE Chinese worker, NOW we have 160.

THEN we had NO Christians, NOW we have 1500.

THEN we had NO schools, NOW we have 85, with 3000 pupils.

Even these bare statistics give cause for thanksgiving, but there are a thousand evidences of the Lord's guidance and blessing of which we can make no mention. Let us PRAISE him for what he has done!

We are now entering on the 21st year of our history. We desire to make this year one of REVIVAL throughout our mission. There has been a sowing time, and a growing time, and now the fields are white for harvesting. "I SENT YOU TO REAP."

Will you not join with us to pray definitely and without ceasing for a REVIVAL in our mission THIS YEAR?

We shall appreciate a personal word assuring us that you will unite with us in this ministry of intercession.

(Signed)

W. Eugene Sallee,
Kaifeng, Honan, China.

Chefoo School for the Deaf.

With the retirement of Mrs. Mills this school came under the charge of the American Presbyterian Mission, and in September moved into the beautiful new recitation building.

The total enrolment is now 46,—35 boys and 11 girls. It has been a record year for faithful and efficient service from both teachers and helpers. The children, beside their

regular studies, have also had manual work. They have taken care of the dormitories and recitation hall, each boy has learned something about the weaving of baskets and verandah shades, a number worked in the carpenter shop, and all the boys helped in the grading of the place. Both boys and girls planted vegetables and flowers. Five pupils, three girls and two boys, finished the school course the first week of June.

The schools at Peking and Hangchow, which are the offspring of this school, being under the management of teachers trained there, report progress and increase in number of pupils. During the winter a teacher came from Moukden to receive intensive training in methods for teaching the small day school he had opened in Moukden for deaf children. He had received his inspiration from a visit to the deaf school in Peking.

Within a year letters have been received from nine provinces, twenty different people writing telling of twenty-three deaf children whose friends want them to attend this school. Seven of these "silent children" are girls. The sixteen boys are widely scattered: one aged eight years is in a mission hospital recovering from the amputation of one leg, because he could not hear the train coming which caused the accident. The surgeon in charge wrote: "This boy will have to become a beggar when he leaves the hospital unless he can be sent to school."

An earnest effort has been made to portray the need of such schools in Canton and Central China by urging the missionaries, who are interested in special deaf children, to club together and arrange for sending a suitable teacher to the Chefoo school for training. Several of the brightest children could accompany the teacher, and on returning would form the nucleus of a new school. In this way the school has been attempting to reach out and help the deaf children of China, of whom there are estimated to be about 40,000.

During the closing week of the school, which was the first week of June, two days were set aside for special exercises to demonstrate what the pupils had learned and could do in the way of speech and lip-reading. One day was for the foreign community, which ninety attended, and one for the Chinese community, which sixty-five attended, quite a number being representative men, including some of the highest officials of the city. These demonstrations made a great impression both on foreigners and on the Chinese, and it is hoped will produce more than a friendly interest.

Prayer to a heart of lowly love
Opens the gate of heaven above.

Ah, prayer is God's high dwelling place,
Wherein his children see His face!

To walk with God, to feel his kiss,
Yea, prayer, his servant owns, is this!

—N. V. Tilak, Indian Christian poet.

THE GREATEST PRESENT NEED OF KOREA MISSIONS.

The most pressing need in Korea right now, by common consent of the best informed workers on the ground, is an adequate Christian literature plant.

The fact of such a need is most encouraging. It signifies that the work in Korea is no longer preparatory. Primary schools have necessitated academies, colleges and theological seminaries. The native pastors and professors and advanced pupils must have books in the vernacular which shall serve as food for growth in grace and leadership, demonstrating what God has done in the earth, outside of the Bible and in ratification thereof, through history, art, science and philosophy. Korean leaders desperately need books replete with knowledge of the past and with wisdom for the future, that so the false teaching that is flooding in may get its ebb, that the past successes in Korea may be conserved, and greater triumphs in the future assured.

Perhaps the most encouraging thing of all in this connection is that this great need is concrete and material,—can be bounded north, south, east and west; in fact, can be measured in dollars! Strange as it may sound, the palpitating heart of this need is a plant, a building which shall suitably house the activities of the Christian Literature Society of Korea. Last year's annual report of the Christian Literature Society says:

"Certain it is that the usefulness of the Christian Literature Society of Korea is

greatly limited by its present quarters. The present building, 16 by 63 in size, was erected in 1911 as a temporary building, being all the society could afford at that time. During that time the annual volume of business has increased tenfold: the total number of copies distributed annually has increased from less than one hundred thousand to more than two and one half million. In those days three clerks handled the business: today we have an office force of twenty-one."

Those words were written a year ago, and since then the need has grown. It is estimated that a suitable building properly equipped will call for $60,000. If we are told that the sum is large, we answer, "The cause is much larger, and makes the investment gilt-edged; for its safety is assured and its earnings are transcendent!"

"How so?"

We answer that the past success of the society assures future success. Besides, the appeal is made jointly by the six missions of the Federal Council of Korea, practically all Christian workers in the peninsula indorsing it.

Forty years ago English-speaking missionaries were dispatched with the Christian message to Korea, a small country, the home of a small people in eastern Asia who have lost their independence and live in the center of the present Orient. These Koreans, with practically no religion, have welcomed the gospel in a wonderful way, manifesting a genius therefor, so that in about forty years a 300,000 constituency is totalled, which can seemingly be rapidly and indefinitely increased if adequate workers and money are forthcoming. Apparently just now money more than men is lacking.

Now, because Korea is the center of the Orient of today toward which world interests are swiftly gravitating, it would seem to follow that in a very vital sense Korea is the strategic location for world welfare, that its rapid and thorough evangelization, because possible, makes it relatively most important as a mission field.

Further particulars touching this enterprise will be gladly furnished on application by Mr. M. L. Swinehart, Box 330, Nashville, Tenn.

CONFERENCE FOR WORKERS AMONG MOSLEMS IN BENGAL.

That there are many hidden disciples, in addition to converts, among the Moslems in Bengal is the conviction of Mrs. Howard W. Cover, of the American Churches of God mission, after 20 years' service there.

Some time ago a lawyer called to see the missionaries. He is a believer, but he hesitates to confess Christ for fear of losing his father's inheritance.

"What assurance have you of getting it? You may die before your father, and not need it."

That thought had not occurred to him. He explained that he had named his son Jesus in order that he might have occasion to repeat the name many times each day.

"Pray for this man, and many like him, that they may have the faith to confess Christ openly!"

At a conference of workers among Moslems held at Bogra recently, when Dr. and Mrs. Zwemer were present, the delegates adopted the following Findings:

Notwithstanding the limited number of workers in N. E. Bengal, it is fully recognized that work among Moslems has been conducted assiduously, and therefore definite results have been obtained. The future is full of promise. These results have been largely due to a knowledge of the Moslem mind, and a sympathetic approach to him, coupled with a liberal and discriminate use of specially prepared literature.

Recognizing that this work demands a special training, and that without this we cannot hope for the best results, the conference asks mission boards and field committees definitely to accept the policy of setting apart workers, Indian and European, and training them for this service.

The revival of Arabic studies and the marked increase in the output of the Moslem press make it advisable that workers among Moslems, especially Indian workers, should acquire at least an elementary knowledge of Arabic.

The conference urges that pastors endeavor to cultivate in their congregations a keen sense of brotherhood and unity in the church, regardless of the previous racial, social or religious distinctions of converts,

Christian natives of Kwato welcoming home Rev. Charles W. Abel.

and also impress on them the necessity of offering inquirers a hospitable reception.

The conference urges the need of strong reinforcements in view of the following facts:

Bengal is one of the three most densely populated Moslem areas in the world;

The total number of Moslems in Bengal equals the combined populations of Arabia, Persia and Egypt;

The Moslems of Bengal are more accessible and responsive than those of the aforementioned countries;

The encouraging results of the past demand far greater efforts and larger forces on this field;

The rapidly changing conditions of the Mohammedan world and the steadily increasing demand for the education of both sexes constitute both an opportunity and a challenge to the Christian church.

As education is spreading rapidly, not only in towns but in villages and zenanas, there is urgent need for simple books in the Mussulmani Bengali dialect. The ready reception accorded to those already published proves conclusively that there is a demand for this class of literature.

It may cost you a lot to be a Christian now. It will cost you more later not to be.

AT THE CALL OF THE CACHO.

Rev. L. P. Van Slyke.

"Cacho" is Spanish for cowhorn. Before ever horns were hammered out of brass to make music for men's ears, they grew on the heads of cattle, ready-made to be blown. Just such a nature-made horn, tooted by an Indian boy, calls our village children to the mission school every morning, the bigger boys and girls to night school every evening, and announces the hour of service every Thursday and Sunday night, and of Sunday school Sunday afternoon. This horn-blowing is not just a superfluous flourish, but a plain, matter-of-fact necessity. No one here has a watch or a clock except the missionary. We are in the pre-clockian stage of civilization out here, and everybody has to depend upon the sun, moon and stars to tell him what time it is. Consequently, it is quite necessary that we announce to all the village that the hour of school or of worship has arrived. Some fine day, when we have a church building, we will also have a bell, but meanwhile the old cowhorn has things all its own way.

We are pioneer missionaries among the Zapoteco Indians of the mountains of the eastern part of the state of Oaxaca, in southernmost Mexico. We are tucked away

in a little, out-of-the-way corner of the world, yet we know that this is just the place where God wants us to be, and we would rather be here among our dark-skinned Indian friends than be anywhere else in the world. Our village is called Yatzachi (pronounced Yaht-sáh-chee), and has less than five hundred inhabitants. Probably almost ten per cent of them know how to read and write, after a fashion. Only one of the women in the whole village knows even this much, and very few of them can talk to us in Spanish, for their own language is Zapoteco. The thirty-odd black-eyed boys and girls in the first grade of our school knew no Spanish when the school began last February. They don't know a great deal even yet, but they have learned many words and expressions, know how to greet us and say goodbye in Spanish, and they are learning to read and write. They are all of them barefooted, and would feel very strange and awkward with shoes and stockings on. The small boys wear little white cotton trousers, long just like the grown-ups', and the little girls wear long skirts just like their mothers'. They are just funny little editions of the big folks. Except when they are naughty, they are as cute and attractive as can be. Many of their parents will never be able to read the Bible, but these boys and girls are all going to have their own Bibles and be reading them pretty soon.

We have no school building yet, but rent a big room belonging to one of the men of the congregation. How much do you suppose we pay for this room? All of seventy-five cents a month. And that is fairly good rent here! The house has a big porch, with brick floor like that of the room, and here my wife has her class of seven older boys, who are in the third and fifth grade work. Our teacher of the first grade, who is still only a girl, is named Elena. She was one of the girls who lived with us for a year and attended school in Oaxaca, the state capital, where we lived for three years.

We have no church building yet, but hold our services in a house that belongs to a local society or club. This society is made up of nearly all the people that live on this side of the village. It was formerly a Roman Catholic organization, and celebrated a special feast every year, with plenty of drinking. As it happens, most of our principal Protestants are from this side of the village, and when it became clear that the large majority of the men in the society were of the Protestant way of thinking, they suddenly put an end to the annual booze-fest, and invited us to hold our services in their house. Three years ago, when I first came here on an exploring trip through this region, I found only two men who really knew anything about the Bible. We had some little services, first in the town hall, and later in a private house, and some dozen men attended, but no women at all. Later, I began having every sermon translated into the Indian language by one of the Indians, and then a very few of the women began to come. Then suddenly, owing to our having had ten of their boys in our house in Oaxaca, to school there, the fear and suspicion among the women vanished, and ever since we have had just as many women as men at our services. Except for a period when there was a terrible epidemic of whooping-cough among the children, we have had from forty to seventy people in attendance at all our services, both midweek and Sunday. They are not very good Christians yet, but they are hearing the gospel week afer week, and in time their hearts and their lives will surely change and become Christian. We are still in the day of very small things, but God is very near to us, and is helping us most wonderfully, and he will give us the harvest in his own time.

This is pioneer work among the non-Spanish-speaking Indians of Mexico. I am learning the native idiom, and compiling a dictionary and a grammar, and hope soon to be able to translate parts of the New Testament into the native tongue.

The Vision of Antonio.

We have just passed through a series of events, which, though sad in the loss which has come, yet leave a beautiful impression, and one which will be a testimony of no small value for all the people of Ladario.

A young man whom we had come to love as a brother in Christ, and whose calm patience had been increasing evidence of his genuine faith in Christ Jesus, died Sunday afternoon. On Friday he told his family and Mr. Hunrichs of a vision he had during the night. The Lord called to him,

"Antonio! Antonio! Antonio!" At the third call he turned and saw Jesus, and worshiped him. The beauty of the Lord was beyond his ability to describe, but his own face shone with the glory as he recounted his vision. Before he died he turned to his father, and reaching out his hand said, "Good-bye, papa! I am going to die now." He calmly and joyfully went to be with him who had called him and whom he had answered. His greatest joy of late had been to have us read the Word to him, and to have prayer together.

We are told that this is the first Protestant funeral here, and the unrestrained joy of the father in the midst of his sorrow is a mighty testimony to the grace and love of Christ, and his power to give perfect peace, for the son was most dearly beloved of his father. There were no candles, no heart-rending mourning by adults, no wake, nor night of carousal. There was assurance, calmness, strength, and a radiant hope. With beaming countenance the father told all of the call which had come to his son, who is now with the One who is indeed the "Altogether Lovely."

The service in the house Sunday night was simple and effective. Mr. Hunrichs read portions from the Word, giving a few words including the testimony of Antonio and answering the query raised on every side as to why there were no candles. Monday morning another simple service was held at the grave, at which time more was heard about the Word of God than at any previous time here. What a message the gospel holds at such a time: all of hope and certainty, none of doubt, darkness, purgatory, nor masses!

The tender beauty of this testimony is already being marred by Satan in causing it to be said that Antonio had a vision of candles, and wanted them burned for him. Thus must one reckon with Satan in every act wherein God is glorifying his Son to the enlightenment of this blinded people, but "his truth is marching on."—"Inland South America."

A LETTER FROM REV. CHARLES W. ABEL, PAPUA.

I have been back in this country for six weeks. I had a great welcome from my people. It was very gratifying, and I appreciated it because when I got here I found everywhere so much to remind me that I was alone. In a few days I was back into my work again, and it was very difficult to believe I had been away so long.

I only stayed at and about Kwato for a couple of weeks, and then I started out on a tour of my district. So for the past four weeks I have been a wanderer, passing from village to village, giving the natives simple talks on their urgent need of Christ, and trying to encourage the scattered church to "hold fast" in the face of prevailing heathenism. Our heathenism is not a quiet, stable thing: it lifts its voice, and flaunts itself. Its obscenities are public, and are accompanied by the beating of drums which can be heard for miles, and the painting of faces and bodies. It is easy to lose sight of the Christian witness of the few who are Christ's in the midst of this rowdy demonstration of evil. And you can imagine how much our people need, and how greatly they appreciate, the help our presence and encouragement give them.

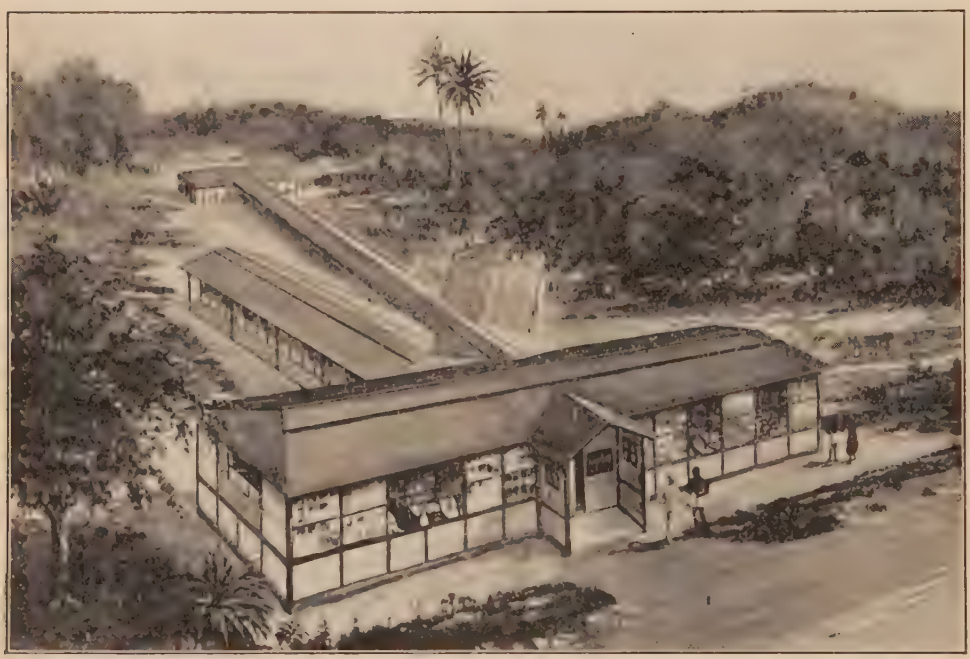
I find many of our Christians have been suspended from church fellowship because they have in some particular given away to heathen practices. It is a case of Thyatira and Sardis over again. But these weak brethren for the most part seek me out, and with shamed faces ask me to lead them back again to Christ. It is the clearest evidence of a work of grace in their hearts that they are not satisfied, if they fall, to remain on the noisy, popular side. You would not be surprised that after my long absence there is this declension to report if you knew how slender is the knowledge upon which their faith rests, and how sweeping and insistent is the floodtide of heathenism all round them. When our staff is increased, it is my wife's and my wish to devote more of our time to the feeding of the lambs of Christ.

But there is some glorious, good news to report. These young converts, about twenty,—young people 17 or 18 years of age,—fill my heart with deep gratitude to God, and with great hope for the future. This was the work of the Holy Spirit while I was away. I have about twelve of this band with me on this journey. It is an in-

spiration to have them about me. They are a demonstration of how conversion results in a changed life. With this inspiration before my eyes I feel we can go on in faith, waiting and working and praying for the time when the Holy Spirit will make his irresistible appeal to the hard, darkened hearts of my corrupt neighbors.

While I have been traveling about from place to place, three times during the past four weeks I have had to send my launch in to Kwato with patients who needed immediate and skilled attention. The first was a case of pneumonia, the second an accident, and the third, yesterday, pleurisy. I am only writing letters today because my launch is not here to take me further along the coast. I saw the Governor, Judge Murray, at Port Moresby on my way here, and he was very interested to hear my news. He said, "If only we can get America to take up mission work here, I think perhaps they would set the pace, and do good all round." He was glad to hear the idea of the hospital had not been dropped, though like myself disappointed, I think, that I had nothing definite to report. I am going on in faith.

When I return to Kwato at the end of this week I am to see the government's medical officer at Samarai, and with him make out a budget for the maintenance of the hospital. The governor says he will put this before his Legislative Council, and if the government promises the annual subsidy for the upkeep of the hospital, it may induce someone to give us the building, or a part of it. The government medical officer has already gone into the matter of the building with me, and we neither of us think even a ward could be erected under a cost of $15,000. We should have to have a matron's house, and water supply, and operating theater, for a section of the hospital, just as we should if the entire building were to be erected at once. So are praying for a hospital, such an urgent need!



Proposed hospital at Kwato, with dispensary, operating room, men's, women's and isolation wards, of which Mr. Abel writes.

The Magnificence of Prayer. 1 Peter 2. 9.
The Geometry of Prayer. Isaiah 57. 15.
The Costliness of Prayer. Jeremiah 29. 13.
The Pleading Note in Prayer. Isaiah 53. 12.
Reverence in Prayer. Malachi 1. 8.

—Alexander Whyte.

INDIVIDUAL WITNESSING.

In the minds of many people evangelistic work is always associated with some special effort on the part of a church or group of churches to reach the unconverted. In St. Paul's letter to the Ephesians he enumerates those who are the gift of Christ to his church as follows: "apostles, prophets, evangelists, pastors and teachers," thus associating evangelists with those who are appointed for the building up of the church of Christ. From the earliest times there have been special seasons of spiritual awakening in communities or throughout wide areas, in which there have been brought into Christian fellowship many who have been indifferent and even antagonistic to the church. These occasions of special spiritual awakening, however, have been for the most part infrequent, and like the workings of the Spirit of God which, as a wind that "bloweth where it listeth, one hears the voice thereof, but knoweth not whence it cometh or whither it goeth," cannot be predicated or induced by merely human agencies, however elaborate the organization or preparation may be.

There is, however, a form of evangelism which does not look for the leadership of a qualified and experienced preacher. It is the evangelism of the individual in behalf of other individuals. It is often termed "personal work" in distinction from great mass movements.

We have recently received a letter from a gentleman in his 83rd year, referring to his own spiritual awakening nearly fifty years ago in a meeting in which an appeal was made to those present to never let an opportunity pass of bearing personal testimony to their Christian faith. He says: "Without boasting, let me say that I was one who promised, and have seldom failed to keep my promise, and have had some very interesting experiences. I have never been treated unkindly."

This, we believe, would be the testimony of many who in a spirit of humility and reliance upon divine guidance have sought to give others the testimony of their own experience. It was as witnesses that Christ sent forth his disciples to evangelize the world. A witness is not called upon to be eloquent, or erudite: he is only expected to testify to what he has experienced and known. In a church where there is a band of men and women who are ever looking for opportunities to render this service, there are constant additions to membership on confession of faith. And while larger mass movements have their place, this does not relieve the individual Christian of the responsibility which his profession imposes upon him of being himself a witness.

There are many men and women who can be reached by this personal evangelism who may not come within the influence of other agencies, and yet are waiting for just this ministry. Such an instance was recently related to the writer by a prominent rescue mission worker.

He had received financial help in the work in which he was engaged from a business man of some prominence in the community. The man was not a professing Christian, and the mission worker was frequently impressed with the sense of duty to speak to him upon spiritual things. He had always excused himself, however, on the ground that it would be unbecoming in him, a man who had had comparatively few advantages, to deal with one who moved in an entirely different social set. The impulse, however, was laid upon him one day, and acting under the impulse he telephoned to this gentleman, from whom he had received many kindnesses in the past. He asked if he might see him. The gentleman responded immediately that he would be glad to see him. Thinking that possibly he should say something more, he added that his errand was on a very personal matter. Again the reply came that he would be glad to see him. An appointment was made at once. He went to the man's place of business, and immediately had an opportunity to see him alone. He told the man his errand, and asked him if he would not like to be a Christian. His friend replied that he would.

"Well," he said, "will you now?"

And the gentleman said: "How can I become a Christian?"

The mission worker sought to explain as simply as he could how one could come into vital relationship with Christ and to his surprise his friend again said he would. There and then in the business office the man knelt and definitely accepted Christ as his personal Saviour.

On resuming their seats the business man

turned to this mission worker and said: "Why have you never done this before? For more than two years I have thrown myself in your way. We have motored together, we have lunched together, we have golfed together, and yet you have never taken the opportunity of speaking to me about these things for which I felt a deep need in my own life!"

There are doubtless many in a similar position, wondering why those who profess to find so much in their Christian life do not seek more frequently to share this blessing with those whom they meet socially, in business, and in different walks in life. Opportunities are on every hand for pursuing this form of evangelism, and those who may not feel that they are qualified to preach to large numbers, can at least bear witness to the gospel in this personal way.

It may be that the revival for which the church has been yearning, and about which so much has been written in recent years, will come by increasing realization on the part of individuals of their responsibility to witness for Christ.

SEEKING GOODLY PEARLS.

The Thrilling Story of Soul-winning in the Slums, commenced 25 years ago by Melvin E. Trotter, which has resulted in the Salvation of Thousands, told by

One of the Workers, City Rescue Mission, Grand Rapids, Michigan.

Just twenty-five years ago Melvin E. Trotter opened a mission at old 95 Canal Street, Grand Rapids. In those days "four car tracks and much liquor" ran down Canal Street. There were more horse cars than autos in those days, and you could buy a pretty good suit of clothes for $12. Great groups of men, among them many lumberjacks, and women of all ages and kinds, frequented the Redmond's Opera House and the many saloons. Old Waterloo Street was then in her glory, and the resorts in the Market Street district, which was at that time segregated, were in full swing. The houses in this section were the oldest and most dilapidated in the city. Many of them had been moved from the better residence portions of the town and set down along the river front: for nowhere else could such old, worn-out structures find tenants.

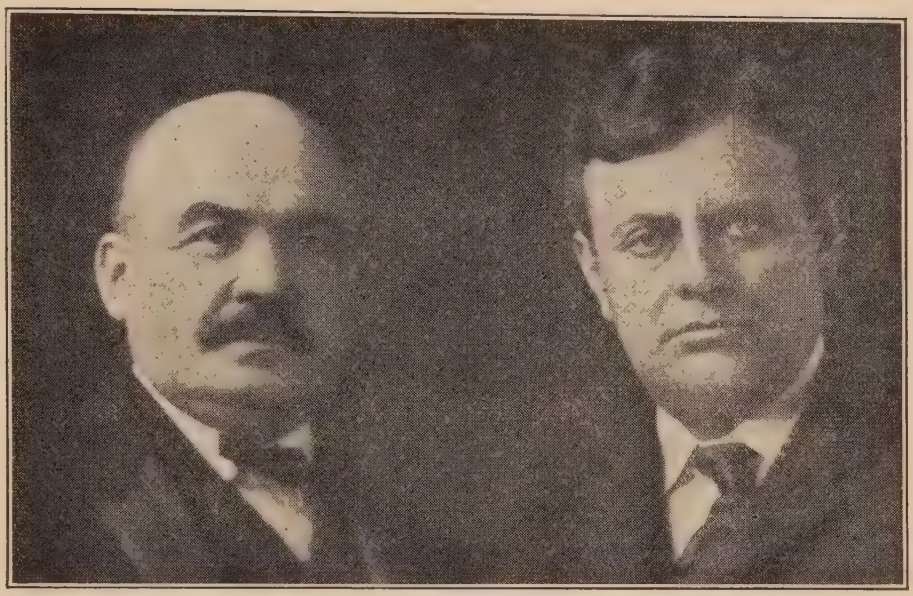
Such was the ramshackle "red light" district that was eating at the vitals of Grand Rapids when far-sighted Christian men like Thomas Peck, Deacon Loomis, J. K. Johnston and others saw the need of a mission. They sent for Harry Monroe of Chicago.

He came. With him were some "samples" of mission work. Melvin Trotter happened to be one of them, saved in Pacific Garden Mission January 19, 1897. Dr. Bradley of Park Street Church, Dr. Randall of Fountain Street Baptist Church, and Dr. Lewis of First Methodist Episcopal Church invited them to hold a revival meeting, which they did. And in old Lockerby Hall, on the following Sunday, $1110 was raised to open the City Rescue Mission.

Mel Trotter had never led a mission meeting before in his life, but the Lord blessed, and the very first night there were three conversions. Then a mighty revival broke out, and every night there were from two to 25 who found the Lord. Old drunken Jack Krouskopf and his wife Anna; Silloway, the drunken barber, later in charge of the Milwaukee Mission; Colegrove, now a successful evangelist; Dad Keough, an old rounder who had been around the world seven times; George Trotter of the Pittsburgh Rescue Mission:—all were saved about the same time. There were 1500 conversions that first year. In fact, for every $1.60 the Mission spent there was a man or woman praising God for salvation, which in itself is wonderful. Fifty-four of them became ministers or missionaries in the church of Jesus Christ. Three went to the foreign field.

Then the money gave out, and the struggle to keep the doors open began. Up to that time no one had ever dreamed that a mission could succeed in so small a town as Grand Rapids. Folks said it was perfectly all right in Chicago or New York, but Grand Rapids did not want one.

"It won't last," they kept telling each other.



Harry Monroe. Melvin E. Trotter.

"Only excitement!"
"Just a flash in the pan!"
"They will all get drunk again!"
"The crowds will quit coming!"
"New broom sweeps clean!"

And other things equally discouraging, which even Christians have a way of handing to a man when he is under a load.

Yet all this time the streets of Grand Rapids were filled with men and women unchurched and without Christ. When Trotter announced that the Mission had "no law but love, and no creed but Christ," and talked of Christ's ability to save men, great crowds of people began to flock in. It was then that the churches of Grand Rapids saw the purpose of the Mission as it truly was. They recognized that it was there only to glorify God. Since then they have backed the Mission splendidly in every way. Hundreds of church members in Grand Rapids today were saved at the Mission.

But still the crowds kept getting bigger and bigger, and more room just had to be found. Sitting in Deacon Johnston's Hotel on Market Street with the other trustees of the Mission, Van A. Wallin looked across the street, and said:

"That vacant lot would be fine for the Mission!"

Immediately a lease was secured, and a one-story building was put up in 44 days. Five men gave $500 each, and the rest was raised by selling bricks at ten cents apiece.

In this second location, 70-72 Market Street, with 750 chairs, Mel Trotter had the finest mission in the country. But almost at once it was packed to the doors, and often they were standing in the street. People kept getting saved and joining the church: and in two years more they had to build a two-story addition. This gave them 1000 chairs, but still, on Sunday nights they were crowded just as before. By this time the Sunday school was up to 200, and mothers' meetings were being held to make over second-hand clothing for the poor families of Grand Rapids. Over 200 of these families were clothed that year. There were also special Bible classes for beginners, classes for personal workers, and men's classes.

In the noon prayer meeting one day they looked from the south window of the old Market Street Mission, and claimed Smith's Opera House for God. Smith's was then the center of the old tenderloin district, and the home of unspeakable moral corruption. Decker & Jean, local real estate dealers, secured a 60-day option for $5000. The owners never dreamed that the balance could be paid in so short a time. Figuring

Second location, 70-72 Market Street.

they were just $5000 to the good, they proceeded to contract personally with the Empire Circuit for the next four years. What was their surprise, consternation and dismay when before the expiration of the option the balance of the agreed purchase price was paid!

Then commenced a big struggle for possession. First the circuit asked the council for a new license to conduct theatricals in the old place. This was promptly turned down through the intervention of Mayor Ellis. Then the show people tried to take forcible possession, but two men with guns were there ahead of them, and when "Cherry Blossoms," the first production under the new contract, came to town, they failed to show. Mr. Trotter was then at Winona Lake, Indiana. When notified that the Empire were about to take possession, it was Saturday night, and all the trains had gone but the Limited, which did not stop. In desperation he wired his friend, Dr. Scott, secretary to the president of the Pennsylvania Railroad, at Pittsburgh. The Limited made a special stop at Winona Lake that night, and by five the following Sunday morning all the doors of the Opera House were barred, and armed men inside.

Next an attempt was made to fire the house, but without success. Then they threatened Trotter's life: but he was sure God had given him orders to buy, and just stuck to it, and God brought them out on top.

Grand Rapids now has the reputation of being a "city without slums." The Mission building is the largest in the world of its kind. It seats 2100, and still at the Winter Bible Conferences hundreds are often turned away, or diverted to overflow meetings.

As was natural in such a continuous revival as that which prevailed at the Mission, scores of men and women were being constantly called by God into special work. All of the missionaries employed at the local mission were converts. They have been personally trained by Mr. Trotter. Many of the girls and women converts are now working for other missions. Most of the superintendents of these other missions were also converted at Grand Rapids, and received the benefit of Mr. Trotter's personal help.

With the success of the Mission work proven in a town the size of Grand Rapids, other smaller cities wanted missions. Mr. Trotter began opening numbers of them throughout the United States. All the principal cities now have them.

For many years he raised the money to run these missions. Of late years, however, on account of his increasing evangelistic work this has been impossible. Most of the missions now finance themselves. They are so well established in the high regard of their own communities that it is now possible for them to raise their money from regular subscriptions.

From the very first the City Rescue Mission has regularly held street meetings. These have been carried on during the summer at the close of the regular evening services. They have been specially blessed of the Lord. The Mission believes in the power of music, and uses as many instruments in these meetings as possible,—organs, cornets, bells and xylophones, all are employed. Two of the cars are equipped with bells attached to keyboards. Upon these gospel songs are played, and when the crowd gathers they are given a rousing gos-

pel address, and mission workers give their testimony. Hundreds have been saved. In John Ball Park there is a natural hillside amphitheater, and here hundreds hear the Word every Sunday afternoon.

So well recognized has the Mission work become among the large employers of labor that leading manufacturing concerns are anxious that their men shall hear the gospel. Last year Mission workers held 544 shop meetings, reaching 33,715 men and women. About 25 shops are accessible. The volunteer workers include ministers, business men and women, teachers, and many others. God has set his special seal upon this work.

quently the Mission depends upon volunteer subscriptions and freewill offerings. In 1923, $18,247.56 was raised in pledges, $8,847.56 in plate offerings. Most of this money was raised in town, but several thousand dollars comes annually from friends outside. Once a year, at the January Bible Conference, Mr. Trotter makes the appeal, and the Christian people respond. On the day of the appeal the people are given a detailed account of how every cent has been spent the previous year. The books are audited every month by a bank accountant, and a careful record is kept of everything received and spent. Subscribers have throughout the

Present renovated building, Grand Rapids Rescue Mission.

The Mission buildings and their equipment are now valued roughly at $300,000, according to Mr. Gilbert L. Deane, of the Grand Rapids Savings Bank, the Mission treasurer. These are all in splendid shape. The Mission buildings are situated in the heart of the downtown district, a short city block from Monroe Avenue,—the center of what used to be the "Red Light District," but now cleaned up for God.

No tricks are used in raising the Mission finances, and no drives have ever been necessary. It is true that many rich people are friends of the Mission, and wish their money to be used for God and his work. However, there is no membership. Consequently the Mission depends upon volunteer subscriptions and freewill offerings. In 1923, $18,247.56 was raised in pledges, $8,847.56 in plate offerings. Most of this money was raised in town, but several thousand dollars comes annually from friends outside. Once a year, at the January Bible Conference, Mr. Trotter makes the appeal, and the Christian people respond. On the day of the appeal the people are given a detailed account of how every cent has been spent the previous year. The books are audited every month by a bank accountant, and a careful record is kept of everything received and spent. Subscribers have throughout the year to pay. Collections are never forced: all is free will.

As might be expected with one so signally used of the Lord in soul-winning, Mr. Trotter has for years been in demand in Bible conference work. For twenty-two years W. R. Moody has regularly invited him to the Northfield General Conference. He has spoken at Bible conferences at Winona Lake, Ind.; Old Orchard, Me.; Massanetta Springs, Va.; Ocean Grove, N. J.; Cedar Lake, Ind.; Montrose, Pa.; and other places.

For the last seven years Mr. Trotter's fall, winter and spring months have been taken up in evangelistic work. With him are Mr. Hammontree, singer, and Mr. Her-

manson, pianist. All converts are dealt with personally, each one being shown the way of salvation, and given the Word of God to stand on. In the afternoon meetings of his campaigns he teaches the Book of Romans, giving people a reason for the hope that is within them. Many Christian workers have been born again because of this teaching. Many never knew how they could be certain they were saved,—had a "hope-so" religion. In Memphis, Tenn., last May, Mr. Trotter finished Billy Sunday's meeting which he left on account of illness, and in one week over a thousand souls were saved. In September, 1924, he was in Allegan, Mich., thirty miles from Grand Rapids, and practically the entire high school body came forward. During October he was in a tabernacle meeting in Oskaloosa, Iowa, where one-third of the population attended every meeting, and hundreds were saved. People all over the United States seem hungry for the gospel of Christ. Mr. Trotter prays much about where to go, and follows what he believes to be God's will.

Both in his evangelistic work and in the Mission work itself Mr. Trotter's slogan is "Everlastingly at it!" He preaches much about the power of God, through the shed blood of Jesus, to save and keep from sin. As a result he has thousands of testimonials from the United States and Canada to the saving and keeping power of Christ. Everywhere he goes he meets folks who were saved in the old City Rescue Mission.

Satan hates such preaching. It is he who "goeth about as a roaring lion, seeking whom he may devour." He delights in tormenting God's children. We are, therefore, never free from him: and Mr. Trotter has been no exception to the rule. It is also true that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." It has not been all sunshine, but there is "glory in tribulation," and he can truthfully say, "Having received the Word in much affliction, with joy of the Holy Ghost." Through it all God has given him victory and usefulness.

And still, by the blessing of God, the work of the City Rescue Mission moves on. Jesus is the only antidote for sin. He is still the Great Physician, healing with a touch human lives wrecked and ruined by Satan. Still we may hear him say, as in Matthew 25. 35, 36: "I was hungered, and ye gave me meat" ("I am that Bread of life," John 6. 35); "I was thirsty, and ye gave me drink" ("If any man thirst, let him come unto me and drink!" John 7. 37); "I was a stranger, and ye took me in" ("Now, therefore, ye are no more strangers and foreigners, but fellow citizens," Ephesians 2. 19); "Naked, and ye clothed me" ("I counsel thee to buy of me white raiment that the shame of thy nakedness do not appear," Revelation 3. 18); "I was sick, and ye visited me" ("By the name of Jesus Christ of Nazareth doth this man stand before you whole," Acts 4. 10); "I was in prison and ye came unto me" ("He went and preached unto the spirits in prison," 1 Peter 3. 19).

Hungry, thirsty, strangers, naked, sick, you will find them all in the Mission audience. As we minister to them, still we do so in the sweet consciousness that we do also minister unto him who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!"

O thou, who understandest the frailty of the human heart, hear our prayer for those who have been unfortunate in life and bruised in spirit: those who have toiled without success: those who have endured with no outside encouragement: those who have given up all earthly prospects to comfort the aged and care for the maimed: those who are lonely in heart! For them we know not what to ask, but thou knowest, O Lover of souls! Amen.

Mr. Trotter's Annual Conference.

Rev. Melvin E. Trotter's annual Bible Conference at Grand Rapids runs this year from Sunday January 18 till the 25th, inclusive. Mr. Trotter's spiritual birthday anniversary is the 19th, when he will tell again the story of his conversion. Other speakers will include Dr. G. Campbell Morgan, Dr. H. B. Bieber of Philadelphia, Dr. P. W. Philpott and Dr. J. C. O'Hair of Chicago. Many mission superintendents will attend and will hold special meetings.

The highest glory in any world is the glory of service.

PRACTICAL PROBLEMS OF THE DEVOTIONAL LIFE.

I. REKINDLING THE FLAME OF PRAYER.

Rev. Albert D. Belden.*

There can be little doubt that there is a serious decay occurring at the present time in the habit of private prayer on the part even of professing Christians. It is very difficult to judge how far it has gone and how far it is being rectified, folk are so reticent concerning their private life. Sometimes one feels one would like to issue a questionnaire to Christian congregations upon their personal practice of prayer, and ask them to return their questionnaire accompanied by an affidavit sworn before a justice of the peace.

One of the most serious reactions of such a decay is the decline of one's taste for religious thought and speech. An atrophy of the soul's power of spiritual apprehension sets in, rendering worship even of a public kind flat and dull. From such a life religion gradually fades away. The fact is that life, like nature, abhors a vacuum, and when religious habit formed and cherished through one's younger years is broken down or surrendered, then the world with its thousand interesting and often innocent activities rushes in to consume the time and energy once given to devotion. After that the soul can never find time or inclination for serious movement toward God.

Yet it would be a mistake to judge this decay in the practice of prayer as something always to be condemned. In some cases, at least, the old habits are surrendered because they have become mere habits, and because there is a longing for a deeper and more real experience. Often it is a question simply of discovering a better method in prayer. But there is always the peril that in dropping the custom one should permit the world to slip in and snatch the soul away.

In an endeavor to help any that are in such a predicament, let us think for a while of our belief in prayer, and of our method!

Belief.

Our belief in prayer needs refreshing, reinvigorating, bringing to life again. We need to rekindle the flame. In many lives prayer has been permitted to become one of the dullest exercises, something to be endured, or scamped, or merely tolerated. That is an appalling condition for our idea of prayer to get into!

Our fathers were so obsessed by the wickedness of the natural self that they regarded such a view as more or less normal. "The natural man discerneth not the things of the spirit"; "the flesh warreth against the things of the spirit." They therefore tended if anything to encourage forms and postures of prayer which defied the flesh, and placed a still greater strain upon the soul. Yet there is no essential reason why we should make ourselves as uncomfortable as possible when we seek speech with God. The experience itself should be so essentially thrilling as to thrust well into the background such considerations. Prayer should be something to which we come with all the happy expectation and trembling joy of a lover's tryst. We are to meet God, we are to converse with eternal love, with perfect wisdom, with utter holiness! We are to penetrate and be penetrated by the spirit of the living God, whom Jesus called by the best and sweetest name of Father, and whose deep, personal love is pledged to us in the cross!

Now if we believe with any degree of reality in a God like that, prayer becomes the most reasonable action of life. The very thought of such a God draws the soul towards itself in wistful hope and instinctive appeal. As the bird beats its wings against its cage when the sunlight strikes across its prison, as the flower lifts its head hungrily towards the light, so the human soul never thinks this thought of God without struggling, however feebly, to rise out of its limitations towards the love and goodness for which it craves. Just as in our everyday world of free and unforced personalities it is our reasonable habit to seek one another's help and draw more or less freely on one another's resources so reasonable is it for us to seek the help of God. Just as we seek the aid of the orator to move the multitude, of the teacher to inform the ignorant, of the artist to kindle

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the dull imagination, inviting them to bring their beneficent persuasions to bear upon our souls, just so reasonable is it that the persuasions of the gracious divine Spirit should be sought by us all, and that a consecrated soul should have power to project such blessing upon other lives. Prayer is just seeking and accepting this coöperation of God in life. It is making of your soul a door through which God enters anew upon the world.

The restoration of our belief in prayer is our most urgent necessity, because from that belief may come the driving force which may give us courage and determination to reorganize our life for a real prayer interest. It is worthwhile, therefore, to realize that the best proof of the value of prayer and of its effectiveness is to be found, not in the change that it works in circumstances, but in the change that it works in character. This is by no means to deny its effect upon circumstances, but only to indicate the line of surest conviction. Where, by the mercy of God, striking change in circumstance supervenes in prayer, the change is usually effected with such consummate skill that it has the appearance of a perfectly natural development and is therefore easily brought under the category of mere coincidence. Like some supremely clever engineer called in to repair an intricate piece of machinery, who makes his readjustments so swiftly and easily that one is inclined to question whether there was ever anything wrong with the machine, so the Great Artificer stands over and around our human affairs waiting continually only for human consent of a real and whole-hearted kind to step in and repair our broken lives. And continually he weaves his answer to our cry so cleverly into the pattern of our life that we are tempted to doubt whether he has acted at all!

In order, then, to escape the chafing of this possibility of coincidence against the theory of prayer it is better to look for one's touch of certainty towards the realm of character. George Meredith's great saying that "Whosoever riseth from his prayer a better man, that man's prayer is answered," is most profoundly true. If a soul should not be delivered from some specific trouble through an act of prayer, but should instead receive courage and fortitude and calmness of mind wherewith to meet it, it is arguable that he has received the better gift. For, after all, we are not here in life to escape trouble but to conquer it, and the Christian, of all persons, seeing that he is a follower of the Crucified, must ever prefer character to comfort. To contemplate the character of God as revealed to us in Jesus is to find born within one's soul a great longing to share it: such longing itself is the rebirth of prayer within the soul. Where that vision is commensurate with the beauty and sacredness of its object, a hunger and thirst after righteousness arise for which no trouble is too great in order to discover and pursue the right method in prayer.

Method.

The supreme law as to method in prayer can be summed up in the one word NATURALNESS.

No one can study the teaching and example of our Lord in this matter without being impressed by his evident desire that men should turn to God as naturally, as frankly, and as directly as a child turns to its parent: with no fear but the fear of reverence, with the absolute trust that keeps nothing back, with the sincere love that puts the Father and not the child first in the transaction.

All this is important because it governs the temper and atmosphere of our method. To such a temper, for example, prayer will be a regular thing: not something that occurs only when trouble arises, but an action which respects the personal desire of the Father for intercourse with his child. For the same reason prayer will not become merely the exercise of hurried speech with God concurrently with the activities of everyday life. The privilege of constant access to God, if only for a few seconds in the course of one's daily life, is a very precious one, but to a truly reverent soul it must be essentially a privilege that needs to be safeguarded by the regular habit of a more prolonged and dignified and adequate act of prayer. If prayer for us is more than a presentation of our urgent material needs to God, if it is such communion with him that his spirit has a chance to rise into fuller possession of our life, then such a result is too precious to be left as a matter of moments: we must find some period of more prolonged effort.

In these days, when in a very real degree the pressure of the affairs of the whole world rest, as they should rest, upon the shoulders of the ordinary citizen; when the responsibilities of living are seen to be vaster and more urgent in our day than ever before, it is not easy to rescue these prolonged periods of meditation and prayer from the clutches of commerce, domestic duties, social claims, and the necessity of recreation. Yet the very magnitude of our modern interests renders the need to do so still more urgent. It must therefore become a law of the Christian's living to devote some such period to this supreme necessity for which he is a trustee of mankind.

In this matter, of course, the individual must judge for himself how best to reconcile the claims of the inner and outer life in his own circumstances. We must not make a fetish of old custom: if the day does not make a convenient unit for the establishment of such a habit, some might try the week. One whole evening a week might do as much for the soul as one whole hour per day. What one would like to insist upon, however, is that whatever unit is chosen, and period fixed, it should be observed with unfailing regularity. For it is a well known fact that in such regularity there is a great accumulative force. Students working for examinations are advised in these days to work at the same subjects at the same hour in recurring intervals, because a habit of the mind is thus set up, a mood for the subject which is as forceful as the pangs of hunger at one's ordinary dinner time. What we need especially, of course, is a church of souls so determined about this matter that they are resolved to establish such a law in their life at whatever costs to other interests.

The writer would like at this point to make a definite recommendation. Frankly, he is afraid of the usual habit of relegating the practice of prayer to morning and nightly exercises, simply because in the rush of these days these periods represent too hurried and inefficient a condition. The thought of the morning train to business and the weariness of the day's life are not good accompaniments of such an action. These periods might perhaps be rendered briefer with advantage, and be made simply momentary, definite but very intense acts of

Rev. Albert D. Belden.

the soul towards God, dedicating to him the life of the day and reposing in him one's absolute trust for all the interests of one's life. It is healthy if a definite and beautiful formula can be found and used for such actions,—the verse of a hymn, a text of Scripture, sought for and selected by oneself in some time of greater leisure. But now let the Christian deliberately reserve out of his day a definite half-hour for a prolonged act of prayer! Let it be when his faculties are fully alert and keen, when the activities of the day have sufficiently aroused him but not unduly fatigued him! If possible, let it be at a time really convenient, when the mind can be free of the fear of interruption, and unhurried!

Do not say this is impossible, but remember that where there is a will there is a way! Without suggesting that such an act should be stereotyped to one form, the writer ventures to present a program which can be used on occasion. The times allotted to it are of course merely suggestions: they will be governed ultimately by the experience enjoyed in them, which will be a variable but a growing quantity.

Five minutes. An act of approach to God. Remembering what Jesus said about him. Contemplating his perfect goodwill. Silently waiting for the impression that he will make. "If with all your hearts ye truly seek him, ye shall ever surely find him!"

Ten minutes. An act of petition. (a) Concerning one's character. Remembering what Jesus was like, seeking his love, his truthfulness, his purity. Making an act of contrition for the past and an act of trust in God's Spirit for the future. (b) Concerning one's circumstances. Seeking especially that through them God's will may find its way into life. Staying one's mind on the sense of his ultimate control. Carrying every trouble into the atmosphere of his thought and preference.

Ten minutes. An act of intercession. (a) For personal relatives and friends. Thinking of each one in association with God as able to supply all their need. (b) For all the agencies of God in the world as comprised in his church, and for all pure hearts everywhere who are seeking him and his will for mankind. (c) For the world in its sin, with special thought of any persons known to be living in a wrong way of life, and with further thought of all victims of the great evils of society. For the world in its sorrow, remembering humanity's fight against disease and for an equal and just way of life.

Five minutes. An act of praise and thanksgiving. Remembering the mercies of the past. Counting the blessings of the present. Regarding the privilege and the promise of life, especially the faith which through Christ enables us to face the worst that life may threaten, with hope and confidence.

With reference to the practice of silence and stillness in the presence of God, it has been found helpful to associate with it an act of audible prayer. In fact, audible private prayer has the great advantage of preventing cross trains of thought breaking in upon the action.

In conclusion, let the emphasis upon the element of freedom in prayer be kept clearly in view! The one supreme objective is an experience of God,—"Thou art more than all thy gifts!" Having God we have all, and with the increase of that experience our faith in prayer will be steadily built up until we shall become in the world that which the world most needs, men and women of God.

(Next month: Spiritual Guidance.)

THE EFFICACY OF PRAYER.*

Everett P. Wheeler.

This subject is interesting in every age. A Harvard professor, Rev. Kirsopp Lake, declares that in his opinion "only the professional psychologist is competent to discuss this question properly." This is a professional opinion. But men who are constantly brought into personal relations with other men, who make it their business to study human nature, who do not look at it in a mechanical or theoretical way, but who observe it as it is manifested in real life, these are the best qualified to discuss properly questions relating to the experiences of the human heart. I have more confidence in Shakspere than in any "professional psychologist." So I have in a lawyer, trained to the trial of cases in court, subject to constant criticism from his adversary and to the decision of an impartial judge. He learns by long experience how to investigate human nature, and distrusts studies based mainly upon mechanical observation.

What, then, is the experience upon which we base our faith in the efficacy of prayer, —of petitions as well as aspirations,—and our conviction that it will never disappear from the service of the Christian church, whether liturgical or non-liturgical?

It is common to speak, as Tennyson does in a famous passage of "In Memoriam," of knowledge as being limited to the result of the perception or the senses. "Knowledge," he says, "is of things we see." But any one who studies human experience knows that this is but one, and perhaps the least important, kind of knowledge. The faculty by which we become conscious of the love of father and mother, of wife and children,

* Prepared as an answer to an article in the "Atlantic Monthly" on the same subject, but declined by that magazine. Mr. Wheeler is a New York counsellor at law.

of friends, is akin to the faculty by which we become conscious of the existence and love of God. He that loveth God will love his brother also. The perceptions and assurances of that side of human nature are just as reliable as perceptions of the eye or of the touch.

Throughout the world there are numberless men and women who are sensible of the being and love of God. They know God: not by what they think of him or conjecture about him, but by their own consciousness of his presence, his power, and his goodness. This consciousness is as distinct and real as their consciousness of the presence and love of father, or brother, or child. He comforts them in trouble, gives them strength in weakness, inspires them with resolution to plan and courage to achieve the most difficult undertakings: even the conquest of selfishness, which is the hardest of all.

Why is not this affirmation of the consciousness of so many witnesses truly knowledge? Some may not have felt it. Whatever intellectual opinion they may have about the being of God, if they are not conscious of his presence and love they do not know him. But why doubt the knowledge of the thousands who do? Why is it not as authentic as the knowledge of the material world that some men attain by long years of study? The ordinary man cannot verify their processes, but accepts the result. Why not accept the experience of those who know and love God?

Great teachers before Christ had said wise things, but he spoke with power that is still mighty. The perception of divine truth which he gives compels loving obedience, frees the heart from a thousand burdens, and leads the soul into the glorious liberty of the children of God. It is the parent of generous and unselfish thoughts and noble and helpful actions. Some, no doubt, have keener perception of this truth than others, but it is possible for every one to have some knowledge of it. Witnesses whom no man can number have found this the most precious possession to which man can attain, and therefore best worth striving for. To him who doubts they reply, "Come and see!" And those that hearken to the teachings of Christ and enter into communion with him will learn to declare as believers have from the beginning, "Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world!"

Nineteen centuries after these words were spoken another believer, Phillips Brooks, put the same thought into modern phrase. He too had seen Christ, not with outward eyes, but with inward and spiritual vision. In one of his letters he writes from his own actual experience:

"These last years have had a peace and a fulness which there did not use to be. I say it in deep reverence and humility. I am sure that it is a deeper knowledge and truer love of Christ. I cannot tell you how personal this grows to me. He is here. He knows me, and I know him. It is no figure of speech. It is the realest thing in the world, and every day makes it realer, and one wonders with delight what it will grow to as the years go on."

The scientific man studies animals and plants and inorganic matter. He finds them governed by fixed laws. So far as he is able to discover, there is no variation from these laws. He is apt to conclude with Lucretius that "Nature is seen to do all things spontaneously, of herself, without the intermeddling of the gods." In other words, that the Creator set matter in motion, and fixed a law for its direction which forever controls it, and withdrew from all further "intermeddling." This, be it observed, is not science, but only the inference or guess of a scientific man,—a very different thing!

This inference or guess leaves out of view entirely the experiences of men derived from intercourse with each other. All human life is based on the consciousness that man is capable of choice and affection, that he can balance probabilities and weigh motives, that he can learn that there is such a thing as the right, and another opposite thing the wrong, and can learn to love and follow the one and hate and avoid the other. The consciousness of the race assures us of all this. We know it as certainly as we know that the sun shines, or that two and two make four. A man may reason himself into maintaining the proposition that he is a mere machine, governed by an unchangeable external law or fate, and determined always by the strongest motives:

but all the while he knows this is not true, and he never acts upon any such theory.

Now if from the uniformity of nature a scientific man infers the god of Epicurus, the man who is versed in the study of mankind will rather infer that God is a being of love and choice. Tyndall found fault with anthropomorphic conceptions of the deity. But what is there in the form of the external world from which the idea of God can so justly be drawn as from all we know that is best and loveliest in man? Nature is bigger than we, but we are greater than it. A God who could not choose and could not love might be more powerful than man. So is a locomotive or a steamship. But he would be infinitely lower in the scale of being, just as these machines are.

When we go further than this and examine the experience of religious men, we are assured by innumerable persons of all classes and in all ages that they have known God, and have felt in their hearts his power and his love, and have been directed and guided by him. Make all the deductions for ignorance and self-deception that can reasonably be asked, there remains this great fact in human experience, and the theory of Lucretius does not account for it. Our knowledge of the external world rests on no better foundation. For that, too, we can only say that the mind declares to itself that it can rely upon the eye, or the ear, or some other of the bodily organs, which the mind controls.

In short, Lucretius believed that God either is, or has made, a uniform law which governs all things inexorably, and that God has no further concern with them or their affairs. Religious men believe that he is a person, who can and does choose and love, who cares for and loves mankind, and can be known and loved by them. This is commonly called the conflict between science and religion. It is really the conflict between the inferences of scientific men and the experience of religious men.

The Bible teaches and experience confirms that it is possible for the human person to become acquainted with the divine Person, to enter into friendly relations with him, to become conscious of his personal presence and love. Hence, it follows that the infinite being and the finite being can converse together. In the Book of Exodus it is said that, "The Lord spake unto Moses face to face, as a man speaketh unto his friend."

This communication between the divine and the human, between God and man, is prayer. Prayer is frequently conceived as the asking for some favor, but this is a very small part of true prayer. If we would only realize the love and the presence of God, and that man can love and talk with God as a man speaketh with his friend, just as truly as he could three thousand years ago, we would see that the asking of favors has a very small part in this converse. When we talk with our human friends we do, no doubt, often ask favors of them, but much more frequently do we express to them our thoughts and feelings, and receive from them the expression of their love and sympathy. This is, indeed, the most endearing part of friendship.

When we take this view of prayer, the difficulties that have been raised respecting its supposed interference with the law of God, and the supposed dictation by man to God, disappear. When we truly pray, we express to God our thoughts, our feelings, our desires. At the same time we realize that God is wiser than we, and that our wisdom is small compared with his. We know his love, and that he will give us whatever we need in his own good time and according to his infinite wisdom. But we delight to express our feelings and our desires, knowing that they also enter into his plan, and are taken into account by him. This is most fully expressed by St. John: "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hears us, whatsoever we ask, we know that we shall have the petitions that we desired of him."

There is perhaps no part of the Christian life in connection with which it is more important to construe various promises of Scripture together, and to refrain from dwelling upon the literal sense of isolated passages, than in this matter of prayer. For example, when Christ says in the Sermon on the Mount, "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you," and when our Lord continues, "If ye then, being evil, know how to give good gifts unto your

children, how much more shall your Father which is in heaven give good things to them that ask him!" we should not suppose that Christ promises that the human will should control the wisdom of God. In the same great discourse he bids us pray, "Thy will be done in earth, as it is in heaven!"

The prayer explains the promise. We are to ask for the good things which we think we need, but we submit ourselves gladly to the will of God, knowing that his will is infinitely wiser than ours.

These considerations should relieve the difficulties of the good men who scruple, for example, to pray for rain. In the liturgies of different churches the thought is expressed diversely. One old collect thus expresses the Christian thought:

"O God, heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance: send us, we beseech thee, in this our necessity such moderate rain and showers that we may receive the fruits of the earth to our comfort and to thy honor: through Jesus Christ our Lord!"

This prayer, which expresses the thought and feeling of Christian churches in many centuries, tells the almighty Power of the needs of his creatures, and in submission to his will asks for relief.

Let me recall an experience of my own in 1911! The autumn had been very dry. A fire broke out in the mountain forests. The flames leaped high, and it seemed that no human power could check their course. It was an awful spectacle. The instinct of many was to ask the Father to send rain, and put out the conflagration, and we prayed accordingly. All that human skill could do was done, but it was inadequate. The fire was mightier than the power of man. The next day there came such a storm as Job describes, which he felt himself unable to explain, and which he attributed to the divine power. We have learned much since his time, but we have not learned how to explain such storms. Nevertheless, in ways we cannot understand, it did come. The fire was extinguished, and we thanked God for doing what we had asked him to do. This I myself saw. What right has Prof. Lake, or any other man, to say that it did not come in answer to prayer? How can he affirm that the Father, whom we call almighty, is limited in the scope of his works and cannot help his children in their utmost need?

One of the objections that is taken by those who doubt the efficacy of prayer is to ask why God does not always answer our prayers. To this the reply is simple: he is wiser than we. We do not pretend to explain the divine conduct or to set bounds to the divine wisdom. But we do know that human beings who have formed the habit of praying to the Father, whom we love, to whose infinite wisdom we gladly submit, do receive an answer. It is, indeed, through prayer that we come to realize the divine presence and love. This is the first and best of all answers, and when we ask specifically for some good thing, as the child asks of his human father, we sometimes receive: sometimes we do not. In either case the father's judgment controls.

And now let me call three witnesses whose concurrent testimony should be convincing: an American general, an English bishop, and a Russian genius.

During the late war General Pershing wrote to the Federal Council of Churches of Christ in America:

"The powerful resources of the nation which have been placed ungrudgingly at the disposition of the Army are indispensable for the accomplishment of our duty. But we do know that mere wealth of material resources or even technical skill will not suffice. The invisible and unconquerable force let loose by the prayers and hopes and ideals of Christian America, of which you are representative, is incalculable. It furnishes the soul and motive for the military body and its operations. It steadies us to resist manfully those temptations which assail us in the extraordinary conditions of life in which we find ourselves."

Moorhouse, who was a distinguished mathematician of Cambridge University in 1853, and afterwards became bishop of Melbourne, thus expresses his experience:

"This is the foundation of my firm belief in the infinite love of God to me and to all creatures; and this has given me strength to stand up and fight battles for truth. Besides its being the most certain proof of answer to prayer that I have ever had, another thing is the wonderful sense I had of

being possessed by the personality of Christ. That to me now is a great proof of the truth of the resurrection of Christ: it was a living, vivid personality.

"I am a most skeptical person, not given to imagining things; but I know from my own experience that direct communion of the soul with God is possible. How do I know? I have felt it. I know through Jesus Christ and my own consciousness. This is a fact as real to me, and of far greater importance and more wonderful than anything that had happened to me in the whole course of my life."

Gorky relates the following conversation with Tolstoy:

"Suddenly he asked me, exactly as if he were dealing me a blow: 'Why don't you believe in God?' 'I have no faith, Leo Nikolaevich.' 'It is not true! By nature you are a believer, and you can not get on without God. You will realize it one day. Your disbelief comes from obstinacy, because you have been hurt: the world is not what you would like it to be. There are also some people who do not believe out of shyness. It happens with young people: they adore some woman, but don't want to show it from fear that she won't understand, and also from lack of courage. Faith, like love, requires courage and daring. One has to say to oneself, "I believe," and everything will come right, everything will appear as you want it, it will explain itself to you and attract you. Now, you love much, and faith is only a greater love: you must love still more, and then your love will turn to faith. When one loves a woman she is unfailingly the best woman on earth, and each loves the best woman: and that is faith. A non-believer can not love: today he falls in love with one woman, and next year with another. The souls of such men are tramps, living barren lives,—that is not good. But you were born a believer, and it is no use thwarting yourself. Well, you may say, Beauty, what is beauty? The highest and most perfect is God.'"

THE PSYCHOLOGICAL EXEGESIS OF THE NEW TESTAMENT: MENTAL DISCIPLINE THROUGH PRAYER.*

Professor Norman E. Richardson, D. D.

"O Lord, thou knowest how busy I must be this day: if I forget thee, do not thou forget me!"

Thus prayed the veteran Cavalier, Sir John Astley, and turning to his soldiers who were standing ready for battle, gave the command:

"March on, boys!"

Here we have, in simplest form, an act of prayer. An individual is possessed of the desire to communicate with God and to have all of his acts such as arise out of the realization of God. Having offered this petition, he had faith to believe that the "manifold energies of the soul in conscious and vital contact with the living God" would be his in that day of need.

The study of prayer may proceed along two distinct lines. We may concern ourselves with the human elements in prayer, or with the God elements. Both types of study are legitimate and interesting, but they require different methods of treatment. One inquires how the mind acts while in prayer, and what are the results of prayer upon the individual who prays. The other undertakes to answer the question, "How does prayer influence God, or cause things to happen outside of oneself?" The former study is psychological, scientific. It seeks to find immediate causes and results. The latter is theological, and is concerned with ultimate causes and results. One starts out with man and moves toward God, the other begins with God and moves manward.

In keeping with the requirements of the first type of study it is our purpose to try to find out what are those mental disciplines which make possible effective prayer. Theological questions will not be considered. The fact that the study is thus limited does not in any sense imply disbelief in direct answers to prayer,—answers that take place

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in the world of things and persons other than oneself. This is simply intended to be a psychological study, and as such must stay within the definite limitations of the mental activities of one who prays.

There are many advantages in making this kind of a study. Multitudes of people have lost their early faith in prayer. They have left off saying their prayers because prayer has become just that,—the SAYING of prayers. And no tangible results have followed either within their own lives or within the world of things outside. Exhortations to keep on going through the motions of prayer are of no avail if prayer has lost its personal meaning and has ceased to be a vital, living force in one's life.

What is needed is not more urging, but clearer understanding of how the mind acts while it is achieving true prayer. The best way to inaugurate a revival in the practice of prayer is to show people just what it is that happens in the use of this form of mental discipline. It must be remembered that we are living in a scientific age. The popular interest in psychology, especially in applied psychology, makes necessary a restatement of the method of prayer and of the personal values that come from effective communion with God. A reverently scientific study of prayer will give back to the church once more a generation of those who can detach themselves from the embarrassments of sense and nature, and can ascend to the true level of sharing God's motives and enthusiasms.

Prayer may be considered as a discipline by means of which certain mental attitudes and habits are established. Through prayer the mind is trained so that new forces are liberated, new enthusiasms created, new desires realized, and new loyalties sustained. Through prayer tendencies that otherwise would result in the dissipation of energy are checked. Other tendencies that bring about greater simplicity and soundness of life, greater freedom and joy, greater capacity for work, are realized. Through prayer mental forces are made immediately available for every-day living, for meeting the sorrows and the joys of life,—forces that otherwise would remain beyond one's reach.

When a man hoes in the garden he does two things: he raises a crop of vegetables, he also develops muscle. Prayer may be considered as a discipline that develops mental strength. It furnishes the kind of exercise that produces mental giants. The answer to prayer is not only a friend saved from the menacing clutches of death or a railway train that has passed safely through fifty miles of fog. There are other kinds of answers, answers which involve the reorganization of the forces of one's own personality. Through prayer the mind is so disciplined that many of the reserve powers which ordinarily are available only in desperate crises, are within reach and of use in every-day living.

Let it be clearly understood that prayer makes available reservoirs of psychic strength that otherwise could not be realized! These powers are already present, potentially. Through prayer they are made available. The one who knows how to pray can cause fatigue to vanish and mental refreshment to appear. Through the discipline of prayer one's mental processes are so reconstituted that doors are unlocked and opened which formerly were closed. Fears vanish, and in their place a sense of competency and resource appears.

There are two distinct types of experience that are achieved through prayer. In one "burdens" are lifted, the sense of strain vanishes, care loses its annoyance. That is to say, neuroses are dissolved, particularly such mental states as anxiety, hysteria, or the nervous derangement described as chronic gloominess. In the other the experience is that of addition rather than subtraction. It is like the unexpected arrival of reinforcements at a time of pressing need. In the former something disagreeable, something that annoys, is removed. It is put away "as far as the East is from the West." The mind that had been weighed down or depressed finds release. The bitterness of drudgery is supplanted by the second type of experience, namely, the joy of having powers equal to one's task. With this added strength one was led to exclaim, "I have strength for anything through him who gives me power" (Philippians 4. 13).

It is an explanation of these two types of experience that is undertaken in this study. The explanation will be sought in immediate psychological causes, for the aim is to find out how these desirable results can be brought about at will.

It should be clearly understood, however, that a psychological analysis of the prayer experience, and how to use it to achieve such results as these, in no way sets aside, contradicts, or makes unnecessary a theological explanation. This is not taking matters out of God's hands. There are immediate mental influences, there are also ultimate causes. No explanation is complete without taking the latter into account. God works in accordance with mental laws as well as with other laws of nature. The present study is so limited, however, that it does not reach out so as to include this ultimate, theological kind of reality. Its concern is with those immediate factors which are psychological in nature, and particularly with those that come within the range of one's own disciplined mind. It is thoroughness of discipline that makes a master musician and a man of prayer. An undisciplined mind or life cannot give utterance to a prayer through which superhuman burdens are successfully carried or the greatest strength is realized. Prayer, "that mighty instrument of little men," is a product as well as a method of mental control. It is both culture and discipline.

The Discipline of Silence.

In an act of prayer there is a deliberate attempt to avoid all sights and sounds as well as all physical action. The eyes are closed. The head is bowed. The knees are bent. The face is buried in the hands. The place chosen is as dark and as quiet as a closet after the door has been shut. Prayer has been likened to a whispered secret (Matthew 6. 6). All sensory distractions are purposefully avoided. In the prayer attitude and posture the individual is far removed from readiness for physical action.

Silence, which Thomas à Kempis called "the nutriment of devotion," reigns in the place of prayer. The first commandment of prayer is "Be still!" (Psalm 46. 10). Noise and bluster are the arch-enemies of prayer (Matthew 14. 22, 23). We cannot listen to God and to the din of clashing human interests at one and the same time. Prayers that are offered as a part of this din constitute a large portion of the unanswered prayers, that is, the prayers that yield no increase of mental or moral self-control.

The practice of silence is particularly difficult for those who live under 20th century conditions. There is no place for it in the daily schedule. Frequent association with men and women who, like swallows, eat on the wing, or who find any train other than the "Twentieth Century" insufferably slow, tends to make one a sort of mental fugitive. Objectives are achieved, these days, through speed and publicity. To the one who has acquired the mental habits of the age, the atmosphere of silence suggests —death. The modern mind finds it difficult to adjust itself to this prayer condition. It cannot change its gait. Here the categories of the commercial world are of little service. The mental faculties used in selling goods over the counter, in taking dictation from a nervous executive, or in reading the daily newspapers, are all but useless in a dark closet or a secret place.

One of the chief reasons why so many people have failed to find in prayer that inner stillness or peace which is the precondition of control, is here seen. He who does most of his thinking in terms of publicity, or who is used to sending in rush orders, unconsciously carries over into the act of prayer an attitude of mind that makes receptive, attentive silence extremely difficult. To such a person the attitude of silence suggests futility: "results" are not usually achieved in that way. And since prayer offered in this mood fails to bring sight-draft returns, it is laid aside as being of doubtful utility. The one whose life philosophy contains the belief in power through sustained effort, finds it difficult to seek and to find power through repose. Automobiles are equipped with high and low gears. There are too many people who have not learned how to throw their lives into low gear even when facing a steep grade.

An individual becomes the victim of accumulated fatigue and its resulting sense of depression because of inability to discontinue conscious effort. If interest and attention become so riveted upon what needs to be done that there is no power left to shift them to other matters, the strain of unbroken toil will eventually result in collapse. It is the discipline of silence that helps one to achieve the power to break away from the task in hand and thereby get a new start, a new perspective. After prayer one

comes to one's task with a new and fresh point of view. "Come away, all of you, to a quiet place," said Jesus to his disciples, even at a time when the multitudes were sorely pressing upon them (Mark 6. 31). The narrative continues: "Accordingly they sailed away in the boat to a solitary place apart." "O thou sword of Jehovah," cried Jeremiah, "rest, and be still!" (Jeremiah 47. 6).

Attentive silence is the appropriate attitude of one who would commune with God. The loud talking of a group of globe-trotting Americans who rushed into the presence of Raphael's Sistine Madonna still chattering away about baggage and cab-drivers seemed like profanity to the sensitive artist who sat before the great picture, quietly meditative and receptive. The practice of silence presupposes a degree of self-control.

Silence sometimes suggests humility. It is the appropriate attitude of one who can wait. Prayer may be described as cosmic listening.

A recent English writer suggests prayer as a cure for this common malady of incessant activity. "In reality the soul that empties itself of its most intimate treasure in talk delivers itself over into a state of helplessness and slavery. Its clamorous self-assertiveness is the measure of its servile dependence upon the esteem and approval of its circle. Such a soul will never attain to vital communion with God. It may, indeed, have a remarkable facility in prayer,—souls of this type are often temperamentally inclined to expansive devotions,—but it will always stop short of the kind of prayer that transmutes life into power and victory."

But the cultivation or practice of silence as being in and of itself a source of power is nothing other than pagan mysticism. The mere "going into silence," or the concentration of attention upon the mysterious syllable "Um," may result in the reinforcement of bestial tendencies or of any others that have been struggling for supremacy. The counsel "Beware of false prophets!" is particularly pertinent in these days of the promotion of Oriental cults. Some of these practices are nothing but psychic intemperance stalking about under the mask of religion. Silence is not prayer. Prayer is silence plus desire, and plus God.

The Christian formula is not "Be still, and leave your mind a blank": it is rather, "Be still, and know that I am God!" (Psalm 46. 10). The one who in silence communes with an evil heart (see Psalm 4. 4) will find himself driven headlong toward evil. But through the operation of the same psychological law the one who in silence communes with God will find himself becoming more and more the possessor of the motives, the beliefs, the desires, the ideals, of the Son of God.

Silence needs to be rescued from the hands of the spiritualist, the occultist, and the magician. The fact that it makes the mind highly suggestible needs to be taken into account by those who desire the establishment of God in the very heart and center of their lives. To permit applied psychology to become the strong ally of pagan or of esoteric practices that are offered as a substitute for the Christian religion is a humiliating and unnecessary surrender. There may or may not be any moral value in deliberately permitting oneself through sustained silence to maintain a condition of unusual suggestibility. It is morally dangerous to increase one's power to respond to evil. In moments of silence the mind needs to be safeguarded from harm. It is safe to become attentively silent only when morally elevating suggestions are present.

Prayer is a mode of silence that is free from the enervating effects of abnormal or morbid introspection. Silence does not necessarily result in mere self-consciousness. Prayer is silence plus God. In prayer the individual sees himself as God sees him. He is conscious, but wholesomely conscious, of his moral deficiencies. A God-less silence, or a silence wherein no God-ward desire is present, may well be feared when it leaves one face to face with a self, the ugly imperfections of which are revealed and there is no one near to help.

The Discipline of Desire.

Prayer is not silent inactivity. It is in no sense a condition of mere mental relaxation. Mental loafing has no place in the act of prayer. A traveler on Cape Cod once asked a native clamdigger what he was accustomed to do during the long winter

months. The reply was, "Sometimes we sit and think, and sometimes we just sit." A person who in prayer actually adjusts his desires, his enthusiasms, his convictions to the desires, enthusiasms and convictions of God has hard work to do. To identify one's own self with the unfinished task and the unrealized purposes of God's Son requires the most intense activity.

In her little volume entitled "Prayer As A Force" Miss A. Maude Royden suggests that the most essential element in prayer is the soul's sincere desire, whether uttered or unexpressed. It is the highest request, the noblest yearning, of which the mind is capable. Like the scientist's thirst for knowledge, the artist's passionate search for beauty, the prophet's passion for righteousness, prayer is the centering of one's thought and desires upon the highest known values.

We are reminded that as a man thinketh in his heart, so is he. In every life there are inner pressures or urges that on their own account influence conduct. If these impulses and desires are nourished and quickened from day to day, they grow strong. People tend to become that to which they heartily aspire.

Motives give distinctness of character to one's life. They make certain achievements easy. And motives, as well as the intellect, can be cultured or disciplined.

There are three groups of desires that lie at the basis of one's personality. They constitute the positive, dynamic qualities of one's original equipment. They are natural, spontaneous, and if properly cared for, continuously forceful in the direction of moral victory.

The first is the desire for power. There ought to be in every personality a strong urge to power, and a measure of satisfaction arising out of the possession of good clothes and shelter, a recognized position of influence in society, financial and educational resources, a self-mastery and a social mastery that prevent embarrassment and intimidation.

The second is the desire for love. It is natural for human beings to seek out and enjoy social contacts with others,—others who possess personal traits that are admired, or who can minister to one's needs, or to whom service can be rendered. In order to be one's best and strongest self it is necessary to have friends, to belong to some team, to be loyal to some institution, to perform acts of kindness and of admiration or of reverence.

The third is the desire for knowledge. Conscious ignorance is one of the greatest of human woes. The conscious possession of knowledge is one of the noblest of satisfactions. It is this inborn tendency to find out the meanings of the facts of observation and experience that inspires all scientific research, all exploration, and many of the noblest adventures. To be able to put one's world together, to fill in the gaps and provide the necessary explanations, is to gain self-reliance and joy. Curiosity is instinctive.

The powerful career motive draws its vitality from one or more of these dynamic sources. The yearning for power, for love and for knowledge increases one's ability to face hardship, temporary defeat, drudgery, any kind of obstacle, and surmount it. Freedom, adventure and reality lie ahead of the one whose career motive is adequately sustained and disciplined.

But where can native impulses such as these become properly cultured and disciplined? How can they be transformed into Christian motives? The answer is, in prayer. Instinctive impulses are transformed into motives by the addition of a single magic element, namely, social approval. If the social group to which an individual belongs approves certain native impulses, these impulses grow strong and blossom out into motives. On the other hand, if public opinion frowns upon any of these natural tendencies, they become weak, and may finally be lost.

In an act of prayer an individual brings his native urges or drives, as they have been modified by social approval or disapproval of man, into the more intensely social presence of God. They are laid bare before One who makes no mistakes in offering his awards or chastisements. It is the God of infinite power, of infinite love, and of infinite wisdom, who stands ready to chasten or to encourage these most primitive and most dynamic drives of one's personality. To bring one's deepest self to God in prayer is to have the driving forces of one's personality conform to the action patterns of God.

Think of what it means to an individual, who, because of wrong social approvals and errors in moral judgment, has built up a defective personality! The impulse to power has become a dollar-getting passion, crowding aside all social obligations. Face to face with God in silent meditation this fundamental deficiency on the social side of life is laid bare. Out of the depths of one's unrealized social nature, thus awakened by the God of love, come the questions: "Have you loved sincerely?" "Have you been loyal to your team?" "Have you coöperated heartily with others?" "Have you sacrificed that the welfare of your church might be realized?" "Have you given the cup of cold water to a thirsty little one?" It is the triune God who alone can chasten and stimulate the trinity of desires which are found at the basis of human personality.

The highest and most exhilarating sense of the furtherance of life comes as a result of the activity of these three primitive impulses grown strong and harmonious through prayer. This is the abundant life on its dynamic side. Here are found the sources of the noblest aspirations, the heartiest enthusiasms, the deepest convictions. Prayer brings the native forces of the mind into alignment with each other as each is brought into union with God. It lays the foundation for the greatest spontaneity and finest harmony. Through prayer personality becomes forceful, though refined; contagious and animated, though restrained.

It is one of the most elementary principles in psychology that when a mind is dominated by a given emotion, the thoughts that then find most ready lodgment in it are only those which correspond to the awakened emotions. The mind tends to draw into the field of awareness only those thoughts which correspond to the emotions which are already aroused.

A mother has lost her two-year-old child. For twenty minutes she has been unable to locate her little one. This mind is now filled with fear, and the only kinds of thoughts which it can contain are such as these: "My child has been kidnapped and taken away!" "My child has been run over by an automobile and carried to a hospital!" "My child has strayed away and is now in danger!" The emotion, fear, has corresponding thoughts for which it has affinity. But so also has the emotion love, or loyalty, or chivalry. It is a fact that the emotions or desires which are awakened in prayer literally make it possible to think thoughts, to have insights and understanding, which otherwise would be absolutely impossible. It is literally true that one can ask and receive wisdom from God, the bestowal of wisdom being liberal in accordance with the sincere desire.

The prayerless life is of the earth, earthly. It partakes of the nature of its surroundings. It lacks contact with independent sources of strength, of desire, and of insight. The one whose motives are self-nourished, self-contained, may achieve egotic strength, but it is the kind of strength that easily gives way to bitterness, despondency, pique, grouchiness. This type of person is easily peeved. He seeks his own, and when unsuccessful is apt to brood over wrongs. He finds it difficult to forgive. He mistakes lacerated pride for humility. He lacks that power of self-detachment which is the first essential in becoming charitable or sympathetic.

Prayer, on the other hand, relieves the mind from obtrusive pride or timidity. It equips the individual with the power of detachment from the ideal-destroying and consuming contacts of life. It is a state of temporary release from conditions that tend to make one's loftiest ideals dull and impotent. It takes one's mind off things. "The world is too much with us: getting and spending we lay waste" our highest powers. In the atmosphere of busy-ness the highest aspirations are asphyxiated and the greatest strength unrealized. Through prayer the individual ceases to be the victim of life's accidents and exigencies.

The one who has no power of self-detachment becomes mechanical. His chief interests become immediate; his work, soulless; his life, sordid. Through prayer the individual exercises independence. He enjoys freedom. The basic motives are liberated. He is not the victim of man-made circumstances. Incidentals that had all but assumed the rôle of essentials can no longer cast their spell over him. Prayer breaks this spell. It rescues the individual and places him in an atmosphere that is congenial to the highest realization of his per-

sonality. It makes possible a new life, a new mode of living. It awakens interests that are necessary to the truest self-integration, interests that lose their vitality if the self does nothing but follow an endless round of economic, recreational and vocational duties.

But the mind that is able thus to free itself at times from too great or long continued intimacy with necessity and restraint, thereby acquires a leisurely effectiveness, a power of gentle perseverance, which does not come through any form of superficial or irreligious culture. It is only through silent, meditative and desireful contact with God that the self is thus purified and strengthened. When the individual through prayer realizes God as a steadfast ally, he discovers a source of energy and satisfaction that lies outside of the area of his own consciousness. To learn how to get into touch with and to rely upon this source of energy is one of the great results of prayer. Through this form of control the reserve forces of the mind are made available. For the idea, God, comes to be identified with distinct incursions of power into the area of consciousness, and thereby the center of personality is lifted. As a result of prayer new psychic forces literally are made available.

Prayer is more than mere detachment. It results in the individual's acquiring a sense of at-home-ness in the universe,—a cosmic sense of security and well-being. It strengthens the belief that the forces operating in the world are controlled by a "Determiner of Destiny" whose attitude is friendly and helpful. It is this cosmic sense that makes it possible for the individual to meet the hard and prickly experiences of life with renewed strength. Desires that are purged of weakness and impurity are increasingly assertive. "Snap judgment" or hasty, immediate inference gives way to quiet trust and confidence. The larger outlook gives poise and depth to one's conduct. The immediate conditions of life are recognized as being only a part of a much greater reality. Life is not dependent solely upon them for its materials of growth or nourishment. Said a Man of prayer to others who wondered at his vitality, "I have meat to eat that ye know not of" (John 4. 32).

This does not mean, of course, that the most favorable conditions for the maintenance of physical existence and mental well-being should not be the subject of careful consideration. He who lacks sufficient self-control to practise fasting or to put himself beyond the reach of distractions can hardly expect to achieve an act of prayer. The rugged desire to realize God, or through the realization of God to come into possession of power, love and wisdom, may be considered the second type of mental discipline resulting from prayer.

(To be concluded.)

PILATE'S THREE QUESTIONS.*

I. "ART THOU A KING, THEN?"

Rev. J. D. Jones, D. D.

Pilate therefore said unto him, Art thou a king, then? John 18. 37.

When the time draws near to Good Friday and Easter my mind instinctively and inevitably begins to busy itself with the story of the passion, that most tremendous happening in the history of the world. The observance of Lent has advantages from the point of view of self-discipline. It is just as well that we should give these bodies of ours to understand that they are servants, and not masters. "I beat my body black and blue," said St. Paul, "and bring it into subjection, lest by any means having preached to others, I myself should be rejected." Lent offers the opportunity for the exercise of such salutary self-discipline. But the advantage of Lent for the preacher is that it calls him back to central things. It is so easy to be drawn aside to the discussion of secondary and subsidiary themes, there are so many things of immediate but passing interest to talk about. But the central thing in the Christian faith is the cross. "God forbid," said St. Paul, "that I should glory save in the cross of our Lord Jesus Christ!" "I determined," he said again,

* Northfield General Conference, 1924.
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"not to know anything among you save Jesus Christ, and him crucified."

I am going to speak with you about three questions which Pilate put to Jesus in the course of the trial. They are three vital questions, questions that go to the very heart of things. This is the first, "Art thou a king, then?" This is the second, "What is truth?" This is the third, "Whence art thou?" It is with the first of these I propose to concern myself this morning.

It is not quite easy to place Pilate. Of all the actors in the tremendous drama of the trial and death of Jesus he is the only one who moves us to anything like pity. For the priests and elders one can feel nothing but indignation, for they perjured an innocent man to death, and they knew it. For the mob who were their tools, and who at their bidding clamored for the blood of Christ, one can feel nothing but scorn. For the friends of Jesus who had shouted "Hosanna!" a few days before, but who through sheer timidity kept silence on the fateful day, one can only feel a half-contemptuous sorrow. But for Pilate one can feel genuine pity, not unmingled with sympathy. Of the whole world he was the only one who strove to do the right. Every time I read the story I am reminded of that statue of Laocoon in the coils of the python and struggling to free himself. Pilate found himself in the coils of circumstance at Christ's trial. He tried to burst through them, but in vain. But at any rate, it is to his credit that he tried. His act in washing his hands before the multitude, and saying, "I am innocent of the blood of this righteous man," may be represented as a pitiful attempt to evade a responsibility which was his alone, but at least it shows this, that had Pilate been a free man there would have been no crucifixion.

It was the duty of Pilate as judge to cross-examine the prisoner Jesus, and the questions with which I am going to deal were all put to Jesus in the course of that examination as John records it for us.

The first question arose directly out of the charge brought against Jesus by the priests. They accused him of aspiring to kingship. They said that he forbade the payment of tribute to Cæsar, saying that he himself was one Christ, a king.

I think Pilate saw through the wickedness and absurdity of the charge at once. He saw at once that Jesus was no rival to Cæsar, and that Rome was in no danger from any revolution he might start. But the charge had been specifically made, and the emperor was tremendously jealous of any pretensions to kingship, so Pilate had to investigate the matter. But the very form of the question with which he challenged Jesus as soon as they were out of sight and sound of his accusers, shows how foolish he thought the charge.

"Art thou," he said, and there is emphasis on the pronoun, "Art thou," thou poor, lonely deserted person, "art THOU the king of the Jews?"

Anything less like a king, judged by the ordinary standards, could scarcely be conceived. When a person arrives at an earthly throne, or actually possesses one, he surrounds himself with soldiers, he invests himself with a certain pomp which shall exalt him in the public eye. But there was a complete absence either of physical force or of the pageantry of high place about Jesus. He stood before Pilate alone, without a single person to maintain his cause. He stood there arrayed in a plain seamless robe, the dress of the peasant. Here at any rate was no king whom Cæsar needed to fear!

Pilate expected in answer to his question, a prompt and peremptory denial. Instead of that Jesus began talking about "his kingdom." He might with perfect truth have said to the governor, "No, I am not a king in the way the priests suggest," and have left it there. But our Lord did not want Pilate to labor under misunderstanding. He did not want him to run away with the idea that he repudiated all claim to kingship. He WAS a king, and he came to establish a kingdom. So he proceeds to explain the nature of his kingdom. "My kingdom," he says, "is not of this world." His kingdom, he says in effect, does not belong to the same order as Cæsar's. The two kingdoms therefore could never come into collision, or clash.

It was a repudiation of all political aims. It was a flat denial of the insinuation made by the priests that he was plotting treason. But it was an assertion that he claimed a kingship of a sort.

So that provoked Pilate to the further query of my text. "Art thou a king, then?" or as the words might be more accurately translated, "So thou art a king, then?"

To that question Jesus replied, "Thou sayest that I am a king!" or as Dr. Moffatt translates it, "Certainly I am a king!" Jesus does more than accept the title. He claims it. "You speak rightly when you say I am a king."

It is interesting and significant how this matter of kingship links together the incarnation and the passion, Christ's birth and death. When the wise men came from the East, they came inquiring where he was to be found who was born king of the Jews. A born king they looked for. And the dignity which the wise men attributed to him at his birth, he claimed for himself at his death. "Certainly I am a king!"—king in the manger, king on the cross!

I wonder whether I am wrong in thinking that Pilate, though he put off Christ's claim with a shrug of the shoulders of a bitter scepticism, in his heart really acknowledged it? He knew Jesus was no political pretender, that he was no menace to the security of Cæsar's throne, yet with a certain awe of spirit he recognized in Jesus the most regal person he had ever seen. If there ever was a king, Jesus was he!

What sort of a kingship was it? I am going to mention three realms in which Christ is the unchallenged king.

I.

Jesus is king in the realm of character.

There is nothing in this world more regal and commanding than sheer goodness. We have a saying to the effect that knowledge is power, and so of course in certain directions it is. It is knowledge, for example, that has given to man such power over nature as he possesses. The immense advances made of recent years—electric light, telephone, wireless,—are all the result of fuller understanding of nature's laws and processes, and fuller advances are sure to be made still as our knowledge grows from more to more. But while knowledge leads to power over nature, it is character that leads to power amongst men. I am not disparaging gift and talent, but cleverness is not half so commanding a thing as goodness. History teems with examples of the brilliant man failing and the plain, honest man succeeding. "As the man is, so is his strength," says this old Book. Character is power, and to it men instinctively bow.

If you want a striking example of the truth of this, turn to what the Gospels have to say about the relationship between Herod Antipas and John the Baptist! Herod had seized John and flung him into prison, but occasionally it appears he would send for the prisoner out of his dungeon that he might talk with him. I picture the scene, Herod on his throne of gold, and John shaggy and haggard standing manacled before him. But as they thus confronted each other, their positions became reversed: it was the prisoner who became the judge, it was the judge who became the prisoner. It was not the prophet who trembled before the king, it was the king who trembled before the prophet. Herod feard John, knowing that he was a righteous man and a holy. Herod had the rank, but John had the character, and when rank and character confronted each other, it was character that proved itself the more commanding and regal.

It is to the good man that his fellows give honor and obedience. In the realm of character Jesus stands unchallengeably supreme. Other men, even the best, have their defects and faults. Jesus alone is the absolutely good. Not the most microscopic examination could find fault or flaw in him. Pilate would have given anything to have discovered in Jesus some failing which would have furnished him with any sort of excuse for handing him over to his foes. But search as he would, he could discover nothing. "I find no fault in him" was his repeated testimony. He knew him to be a "righteous person," and instinctively Pilate bowed himself before Jesus. "Art thou a king then?" he asked, though he knew quite well that Jesus sought no geographical kingdom and made no claim to any earthly royalty. He knew in his heart that Jesus was king in all that makes for real royalty. And in that realm of character Jesus is still the unchallenged king. There has arisen no one since his day to dispute his claim. The whole world salutes him as its highest and best.

II.

Jesus is king in the realm of truth.

That is the particular aspect of his king-

ship which he himself emphasized in the passage from which my text is taken. "To this end have I been born," he said, "and to this end came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." In the realm of truth Christ is king, and every loyal lover and seeker of the truth is his willing subject.

It is interesting to notice how candid souls acknowledged our Lord's supremacy in this realm even when he was here on earth. Take Nicodemus, for example. Nicodemus was himself a teacher of the truth, one of the most famous rabbis of the day. But Nicodemus confessed that Jesus had a mastery of the truth which was denied to him. Nicodemus at best was but a seeker: Jesus was the Master. "Rabbi," he said in his opening salutation, "we know that thou art a teacher come from God." It was exactly the same impression he created upon the crowds that listened to him. It was the tone of mastery that struck them. Their ordinary teachers were fumbling and stumbling compared to Jesus, but "he taught them as one having authority, and not as the scribes." And the mastery was not simply in tone and accent: he had a sovereign insight into truth. Men felt as they listened to him that here was one who knew.

By "the truth" he meant and I mean the truth that really matters, the truth about God and the soul. Jesus did not claim to be master in the realm of historical and scientific truth. That region was open, to be explored by the inquiring intellect of man. Besides, historic or scientific truth is not the truth that really matters. One can know little of either, and it would make not a straw of difference to one's peace of mind. The "truth" that really matters is the truth about God. Is there a God? If there is, what sort of a God is he? Is man a creature of these few mortal years, or is he the heir of immortality? What are the meaning and purpose of life? These are the things that matter, and the truth about these things is the ultimate and final truth.

And in this realm of ultimate truth Jesus again is the unchallenged king. There have arisen in the course of the centuries great "monarchs of the mind" who have made this sphere of truth their own. Plato, Epictetus, Marcus Aurelius,—it was about "untruth" they meditated and wrote. In more modern times great thinkers like Kant and Hegel have brought their minds to bear upon this matter of the truth. But greater than them all is Jesus. They are the stars, he is the sun. It is to him, and not to Greek thinkers or German philosophers, that men turn for illumination and guidance. He is the lord of truth.

I know that many a suggestion has been made for his dethronement. Many a pretender has arisen to challenge his rule. Again and again we have been assured that the Lord Jesus has had his day. But the pretenders pass and are forgotten, but Jesus remains lord of the mind and conscience, because king of truth. I bid you notice how the greatest and most gifted of men pale their ineffectual fires in the presence of Jesus. They are guessers at truth, he is the truth itself. In spite of themselves almost, his ethical standards become the rule and his words the law for men. Consciously or unconsciously we are always measuring ourselves against the teaching of Jesus. He sets the standard, he furnishes the test. We know that in him and his teaching we have the truth.

III.

Finally, he is king in the matter of love. This is what places the crown securely upon his brow,—he is king of love.

I remember that during my visit to Australia I found myself billed to speak at a meeting in Melbourne on the subject "The Scepter of Sacrifice." It was not a subject I had chosen. The promoters of the meeting had put it down without consulting me. But I found no difficulty in speaking about it. It is sacrifice that always wields the scepter. It is sacrifice that confers upon a man the scepter. The way to win men is to love them and to sacrifice for them. Love builds the most lasting kingdom, and he who loves most has the largest number of subjects.

When it comes to love, there is no one to compare to Jesus. In that realm he is the supreme lord, the unchallenged king. We meet with rare and wonderful illustrations of sacrificial love amongst men. In every church in England you will find a tablet of wood or marble or bronze with the names upon it of men who died in the flower of

youth for England. The verse which I most frequently find on these tablets which commemorate their sacrifice is this, "Greater love hath no man than this, that a man lay down his life for his friends." Greater love than this we cannot conceive. For the sake of country and home and dear ones they dared even to die. The wonder of it all, the splendor of it all, make us feel that words are too poor to describe it. But the love of Christ is more wonderful still. Listen to what St. Paul says: "God commendeth his own love toward us in that while we were yet sinners Christ died." "While we were yet sinners"! It was not for his friends alone that Christ died, it was not simply for those who gave him back love for love: he died too for those who ignored him, and flouted him, and rejected him. He died for his enemies and foes. He died for Caiaphas and Pilate, for Judas who betrayed him and the soldiers who nailed him to the tree, for the crowd who stood beholding and the robbers who were crucified with him. His love went out to those who were aliens and enemies by their wicked works, and out of sheer love for them he died, he made the supreme sacrifice. That they might have life, he died in their room and stead.

Here is a love whose length and breadth and height and depth pass all our knowledge! Never was love in all the world like this. In the realm of sacrificial love Christ has no rival, he is the unchallenged king.

I have referred to the fact that men have many a time proposed to deprive Christ of his throne, they have proposed new systems to displace Christianity. A Frenchman invented such a system, and came to talk about it to that cynical statesman Talleyrand. He described it with great gusto, and Talleyrand then remarked:

"Excellent, excellent, but there is one thing you must do before you can get men to accept it!"

"What is that?" said the inventor.

"You must die for them," replied Talleyrand.

He put his finger on the inmost secret of Christ's power. He died for men. He wears on his brow a crown which symbolizes his sacrificial love. It is no crown of gold,—such crowns symbolize power: it is a crown of thorns. That crown symbolizes uttermost love. And that is why Christ rules over innumerable hearts. No one ever loved men like he loved them. He bore our sins in his own body on the tree. He is the king of love.

"Art thou a king, then?" asked Pilate. Yes, surely, Christ was a king,—king in the realm of character, king in the realm of truth, king in the realm of love. And that is why good men everywhere give the supreme loyalty of their souls to him. "We needs must love the highest when we see it," says Tennyson. Well, the highest is Jesus, and to him our love goes out. He is a king. He is THE king. But his kingdom is a kingdom of loving souls. It knows no boundaries, no geographical limits. From the north to the south, and the east to the west, they come and sit down in this kingdom. For all the souls that love him belong to him. And just because it is a kingdom of souls it is an enduring kingdom, for love never faileth. Other kingdoms, since Pilate asked this question, have risen and fallen, but Christ's kingdom has known neither diminution nor decrease. It has steadily grown. It has gathered its subjects from every land. This man with the thorn crown on his brow rules over a vaster empire than ever acknowledged Cæsar's sway. He is the mightiest power in the world today.

Jesus Christ—the king. The only thing that remains for me to do is to ask a question: What are we going to do with the king? What a king expects from his subjects is loyalty and obedience. Are we giving these to him? The Jews in the stubbornness of their hearts said, "We will not have this man to reign over us!" Not one of us in this congregation is likely to say that. We all acknowledge him as king. But is our acknowledgment a convention or do we give him the love of our souls, and because we love him, delight to obey him? I say to you as Pilate said to the roaring mob in Jerusalem, "Behold your king!" If you have any sense of goodness in your souls, any answering love, you will say not "Away with him!" as those Jerusalem folk did, but to this king with the crown of thorns you will say:

"My gracious Lord, I own thy right
To every service I can pay,
And call it my supreme delight
To hear thy dictates, and obey!"

JESUS CHRIST'S SOLUTION OF LIFE'S MAJOR PROBLEMS.*

IV. SOURCES OF SURPLUS POWER.

Rev. James Gordon Gilkey.

One of the great figures in the rescue mission work of recent years was S. H. Hadley. The story of his deliverance from the drink habit has been quoted frequently by psychologists.

"One Tuesday I was sitting in a saloon in Harlem, a homeless, friendless, dying drunkard. I had pawned or sold everything, and for four nights I had suffered with delirium tremens from midnight till morning. I had often said, 'I will never be a tramp! I will never be cornered! When the time comes I will find a home in the bottom of the river.' But when the time did come, I was not able to walk a quarter of the way there. . . . . Toward evening it came into my head to go to the Jerry McAuley Mission. The place was packed, and it was with difficulty that I made my way to the space near the platform. McAuley rose and told his experience. I found myself saying, 'I wonder if God can save me?' Then I listened to the testimony of twenty or thirty other people, every one of them saved from rum. I made up my mind that I would be saved too, or die right there. When the invitation was given I knelt down with a crowd of drunkards. What a conflict was going on for my poor soul! Something within me said, 'Come!' Something else said, 'Be careful!' I hesitated a moment, and then with a breaking heart I cried, 'Dear Jesus, can you save me?' Never can I describe what happened! Up to that moment I had been filled with utter darkness. Now the brightness of noonday seemed to stream around me. I was a free man again! From that moment I have never wanted a drink of whiskey, and I have never seen money enough to make me take one."

What had happened to that man? Before that moment in the Mission he was enslaved and beaten. After that moment he was free and victorious. Why was he suddenly able to do the thing he had never been able to do before? Most of us would probably agree on this answer: Somewhere or other Hadley had found a new source of power. It was great enough to resurrect his buried self, and keep that buried self—his better self,—permanently dominant. Call that new source of power what you will: the fact was that Hadley had stumbled upon it, and in a moment it changed his whole life.

This is no isolated instance. All through history and everywhere about us today you find people who have had this experience in one form or another. Some of these people had, like Hadley, been fighting the coarsest of human vices for years. Some of them were of a wholly different type. Living for a long time on a relatively high level of character and achievement, they were suddenly lifted to new heights of power. In essence the experience of all these people is similar. Up to a certain moment their range of action is relatively small. Then comes an instant of psychological release, personal emancipation, spiritual rebirth,—call it what you will!—and the next moment these people find themselves doing what had hitherto been impossible.

Take this incident from a recent English biography! The background is entirely different from that of Hadley's life, but the experience of feeling a sudden access of power is essentially the same. "We both were awakened early in the morning by a cry of pain, sharp and insufferable. We knew whose voice it was, and we ran down the hall to the little parlor at the left. Father was standing there, his hands clenched in his black hair, his eyes full of misery and amazement, his face white as that of the dead. He frightened us. He saw this, or else his intense will mastered his agony. Taking his hands from his head he said slowly and gently, 'Let us give thanks!' He turned to a little sofa in the room. There lay our mother, dead!"

Where did that sudden self-mastery come from? What was the power that enabled that man to regain composure and face the tragedy with incredible poise? The answer is the one we suggested a moment ago. Men stumble on new sources of spiritual

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* Northfield Young Women's Conference, 1924.
Mr. Gilkey is pastor of a Congregationalist church in Springfield, Mass.

power, and then find themselves doing what seemed five minutes before impossible.

What are these sources of surplus power? Can they be found and used by ordinary people and under normal circumstances? In recent years scientists have been studying this problem as it has never been studied before. They have begun to reach conclusions which are of the utmost importance to Christianity, for these conclusions are opening before us a new hope,—the hope that we shall be able some day to remake human personalities as we have already succeeded in remaking parts of the physical universe. We are now sure that there are at least two sources of surplus power in human life, utilized blindly by the men of the past and waiting to be utilized intelligently by the men of the present. Suppose this morning we consider what these two sources of surplus power are, and discuss what we now know about using them.

The Hidden Self.

The first source of surplus power in your life is your own hidden self.

Recently a British neurologist made an interesting experiment on three young men in the hope of determining the range—above as well as below normal,—of their physical strength. These men took the conventional series of tests, and their strength under normal circumstances was carefully noted. Then they were hypnotized, told repeatedly that they were physical weaklings, and put through the tests again. To everyone's surprise their strength dropped to only 30% of normal. Then, still under hypnosis, they were told that they possessed unlimited power. Over and over again this suggestion was made to them while they went through the tests for the third time. It was startling to find that their strength not only went back to normal, but actually rose to 140% of normal. They were more than a third stronger than they had ever been before.

Where did that extra 40% of strength come from? Obviously it did not come from outside. There was no outside place from which it could come. It came from somewhere inside, from reserves of power that had been called into final action.

That experiment explains our new conception of human personality. Your self is no sharply defined and rigidly circumscribed thing. Your powers are constantly varying in extent, shrinking under one set of influences and expanding under another. Most of the time you see only part of your potential abilities, as a general on a battlefield sees only part of his army. Off in the distant regions of the personality are your reserves, waiting to be summoned into action. Sudden need, sudden emotion, sudden inspiration, or a summons that you yourself have arranged, will bring them streaming out of that hinterland to offer you their surplus energy.

We all know from experience how true this is in the matter of physical exertion. In a crisis even a weakling will display the strength of a giant. The same thing is true of your spiritual powers,—your endurance, your poise, your ability to achieve. Under normal circumstances you see only part of these powers. The rest are waiting off in the recesses of the self for the summons to action that will bring them scurrying out of the darkness to help you.

You question all this? Watch yourself the next time you meet a spiritual emergency. Will you break under the strain, go to pieces, collapse in tears and tremblings? Nothing of the kind! Your reserves will rush forward to save you, just as they did in the case we quoted from the English biography. The extra 40%, spiritual as well as physical, it exists in every one of us.

Rufus Jones writes: "There are within reach of us all vast reservoirs of spiritual energy, if we only knew how to tap them. There are great stores of power, if we could only find the key. Happy are the men and women who at the critical moments of life succeed in breaking through the walls within themselves and gaining access to these storehouses of surplus energy!"

How can we call in these reserves of the self? Recent study has suggested two ways.

The first is this: If you want to utilize your reserve powers, you must resolutely sweep from your life the obstacles that block these reserves as they struggle forward to aid you.

We see clearly now what some of these inner obstacles—"inhibitions" we call them,—are. Fear is one of the worst. If there are great fears and haunting worries in your mind, you need never expect to utilize the

ultimate spiritual energies of your personality. The energies are there, and they are forever struggling to come to your aid,—new courage, surplus hope, extra poise. But your fears and worries barricade them within the recesses of the self. Try as they will, they cannot pass that boundary you have allowed to rise. You doubt this? Look at the next "worryer" you meet! Does he give the appearance of getting all of himself into action, or only a scant 30%?

The sense of guilt is another inner obstacle. We may not be able to explain why, but the experience of ten thousand times ten thousand proves the fact. If a man has done wrong, knows he has done wrong, and is beset day and night by some haunting sense of guilt, he need never expect to swing all his powers into action. He has a divided self: in the foreground a few meager abilities, then the strange barrier his sense of guilt has erected, and behind that all the powers he needs for triumphant living. You question that? See how much fine work you can do, how well you can concentrate all your powers, when you have a guilty conscience!

A treasured grudge is perhaps that strangest inner barrier of all. Most of us know from experience what a sense of inner relief comes when we drop an ancient quarrel, forgive and forget, and begin to smile again. Why does the sense of inner relief, reduced tension, release of power, follow so inevitably? Because that grudge had built a barrier across the personality. Part of our spiritual power was imprisoned behind it, pushing and straining to find its normal outlet. Sweep the barrier away, and the self is instantly reunited. The strain vanishes automatically.

Here are the conclusions we are reaching today, thanks to our new psychological science. Did you ever realize that Jesus sensed these facts centuries ago? Listen:

"Be not anxious for the morrow!" Why was Jesus so eager to drive fear from human lives? Because he realized that fear divides the self, interrupts the normal flow of spiritual power, robs men of their reserves of strength, and finally leaves them weak and beaten.

"Blessed are the pure in heart: they shall see God!" Why was Jesus so eager to make men cleanse their lives of every taint of sin, every shadow of the sense of guilt? Because he sensed the fact that any consciousness of wrongdoing divides a human life, and robs it of all its surplus power. The more abundant life, with its vivid sense of God, the great gift Jesus had for humanity, is impossible as long as sin piles its black wall across the very center of the personality.

"Forgive, even until seventy times seven!" Why forgive over and over again? Jesus knew what havoc a grudge works, not only on the persons against whom it is directed, but even more on the person who holds it. We must forgive, or the secret wall of hatred shuts from us all the reserves that would change our defeat into victory.

Scientific study is proving all this true today. Spiritual genius revealed it to Jesus centuries ago.

Here is the other way to call in the reserves of your personality: Believe better things about yourself and your value to the world!

Few people realize what a tremendous effect a man's belief about himself exerts on his own inner nature. For centuries men have felt blindly that there was some such connection, and they have formulated such proverbs as "He wins who thinks he can," "According to your faith be it unto you." Today we are beginning to realize that these vague suppositions are susceptible of laboratory verification. The reiterated suggestion of weakness makes a man believe wretched things about himself, and his strength drops, as the British neurologist proved, to only a fraction of normal. The reiterated suggestion of power makes a man believe fine things about himself, and his strength rises far above normal. Your belief about yourself either holds back or calls in all your reserves of energy.

See what a contribution Christian faith has to make to your life! Here is this half-discovered personality of yours, part well known, part waiting to be explored and put to use. How can you call into action the reserves of your self, unite everything in your nature for the struggle of the years? Jesus Christ can show you the way. Drop these fears and worries! Sweep away these secret sins! Forgive, as you want God to forgive you! Then accept as true Jesus' interpretation of life! Live on it! Your life—surrounded by the love and the care and purpose of God. Your work—

part of an eternal purpose for the world. Your future—safe in the hands of the Most High. Try that way of living, Jesus' way! Do you know what will happen? All the reserves of your personality will be released, and surge forward to help you. A psychologist would say you had tapped a new source of power.

GOD.

The second source of surplus power in your life lies just beyond your personality, but is forever in contact with it. This second source of power is the thing we call God.

How does a modern Christian conceive of God? As you stand before me, I realize there are two distinct parts to you. There is the physical body which I see and touch. It is the most obvious thing about you. But, after all, there is more to you than a body. Permeating every part of your physical organism there is something else, vastly more important. It is unseen, to be sure, but it is indubitably real. Your spirit, soul, personality, life,—call it what you will! I cannot localize this second element anywhere in your body: I can only say it permeates every part of you. I find it working through your hands and your mind to create material objects. I hear it revealing its desires through the words you speak. I see it slowly and persistently displaying its own inner nature in the kind of a life it impels you to live. Invisible and intangible, but how real! So real that its disappearance causes the greatest change imaginable in your physical organism, the change we call death.

What is true of you as an individual seems equally true of the great universe around us. The most obvious things in the universe are the physical objects that make their instant appeal to our senses. But the more we think about this universe, the harder it becomes to explain and understand it if we conclude that there is nothing here but an indiscriminate welter of objects to be felt and touched and seen. A more reasonable theory is that a World Personality, a Cosmic Soul, a Creative Intelligence permeates it all, just as your tiny personality permeates your little body. We cannot localize this Spirit-of-the-Universe, but day by day we can see this Spirit-of-the-Universe active about us, working through the forces of the natural world to create material things; speaking to us through beauty and inner ideals, through the appeal of the prophet or the cry of suffering humanity; revealing its own ultimate purpose and nature in the kind of a world which it is slowly creating before the eyes of the generations.

This is what a modern Christian believes about God. God is no strange, erratic being, localized in some isolated and sacred spot, working occasional wonders in the physical universe for the benefit of a few favorites. Far from it! He is the Spirit permeating all life, working in us and through us and beyond us, to guide and control an ever-evolving world.

I made a pilgrimage to find the God.
I listened for his voice at holy tombs,
Searched for the print of his immortal feet
In dust of broken altars, yet turned back
With empty heart. But on the homeward road
A great light came upon me, ... and I heard
The God's voice singing in a nesting lark,
Felt his sweet wonder in a swaying rose,
Received his blessing from a wayside well,
Looked on his beauty in a lover's face,
Saw his bright hand send signals from the sun!

One who grasps this new conception of God will be able to understand why we think of him as a second source of power in human life. This World-Spirit lies just beyond our tiny human spirits. They open onto him, as a hundred streams and inlets and bays along the seaboard open onto the vastness of the deep. Press into the depths of your own nature, and the first thing you meet is your own undiscovered self! Press beyond that, past the boundary of individual life, through the doorway that separates your personality from the totality of life, and what do you meet? You meet the beginning of the vastness of God.

You say all this is imaginative poetry, religious speculation? Oh, no! Some of the men who have meant most to science have finally made this answer to the riddle of existence.

Listen to William James: "Man becomes conscious that his own spiritual life is coterminous with a More of the same quality which is operative in the universe outside him. He can keep in working touch with it, and in a fashion get on board of it and save his higher life when all his lower being goes to pieces in the wreck."

That is the way in which a scientist

phrases this great conviction. A religious leader put the same thought in glowing figures of speech. Dr. Fosdick writes:

"Where does the restlessness of April have its source? Every tree in its discontent hastens to make buds into leaves. Every blade of grass is tremulous with impatient life. No tree, however, is a sufficient explanation of its own haste and dissatisfaction. No flower has in itself the secrets of its own eager growth. The spirit of life is abroad once more, and crowding itself everywhere on dead forms makes them bloom again. We too are confronted throughout our years with an eternal life that strives to express itself through us. We can never escape from this ever-present God. Every time we open an inspiring book his spirit is pleading for entrance into our hearts. Every time we pray he stands at the door and knocks. Every time some great cause demanding sacrifice lays its claim upon us this God is pleading to be let into our lives. Our hunger for good, our love for family and friends, are no more direct and tangible and immediate experiences than these dealings with the eternal Spirit."

Sources of surplus power? You have only begun to draw upon them when you utilize what lies within your human self. Beyond your human resources lie the resources of God, as the harbors and inlets merge silently and secretly, somewhere, into the great deep. How much can God do? "My ways are higher than your ways, and my thoughts than your thoughts." The deep stretches out, who knows how far?

How can you draw help from God? This is the ultimate question in religion, and Jesus gave a very daring answer. Jesus insisted that we can get God's help without any pleading, any teasing, any bribing, without rich gifts or sumptuous offerings or reiterated petitions. If you want God's help, all you have to do is start living at your best, and ask for it! Instantly God responds,—no matter who you are, where you are, what you have been in the past, or what you need for the future. "Everyone that asketh receiveth, everyone that seeketh findeth, to everyone that knocketh it shall be opened." Have you enough confidence in Jesus to believe him on that point? If you have, everything in your life will begin to change. You will begin to pray, to draw on your own hidden powers, and beyond them on the resources of the Spirit of life itself.

Here is the good news Jesus tried to bring: We do not have to fight the battle unaided. God is here too, with all his help, waiting for only one thing,—for us to say, "Come!"

Out of the vastness that is God
I summon the power to heal me:
It comes . . . . with peace ineffable
And patience, to anneal me.

Out of the vastness that is God
I summon the power to still me;
It comes . . . . from inner depths divine
With destinies that thrill me.

Out of the vastness that is God
I summon the strength to keep me,
And from all fleshy ills that fret
With spirit winds to sweep me:
Ajar I set my soul-doors
Toward unbounded life, ...
And lo, infinitudes of power
Flow through me, vigor-rife!

THE GREAT STRUGGLE.*

Rev. Melvin E. Trotter.

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able! Luke 13. 24.

Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it! Matthew 7. 14.

Let me tell you something about that way: you have got to start for the right way if you are on the wrong one! Let me tell you how you are going to get to it: strive to enter in at the strait gate,—it leads to that way!

When you read a text like these, it startles you, because you have always heard about the way to God being easy. What must I do to be saved? Nothing: it is done! Believe in the Lord Jesus Christ! Yet these texts are in the words of Jesus Christ. He speaks about a struggle, not the end of struggle. He speaks about striving, not the end of striving. He suggests a

* Northfield General Conference, 1924.
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narrow way, not a broad open way. You may think it contradicts everything we have been saying here.

God has made the way of salvation easy of access to anyone. Whosoever will may come. Yet there are great numbers of people that are not saved; great numbers of people that are anxious about being saved, and yet are not saved. And you cannot do anything to the gospel of the Lord Jesus Christ: you cannot make his way easier than it is. Tell me why, then, men who really want to be saved are not saved? I think our texts make it plain. Men and women are setting up their own difficulties, and they have got to strive and struggle against them that they may get to the gospel of the Lord Jesus Christ and accept it. In other words, they have got to climb into the way before they can hit the road. And it is something in your life that is in your way. There isn't anything in the gospel that needs to be corrected, or that needs to be made over. God has made it as plain and as easy of access as anything in this world, but here you are putting up your own obstacles: and that is what you have got to strive against, the things that keep you out of the kingdom of God.

Now, that struggle is not for Christians: theirs is quite a different struggle. A Christian has a struggle from conversion to the grave. I have no sympathy with a man that tells me we are carried to the skies on flowery beds of ease. I am convinced more and more that it is a scrap from the very beginning. I know that you have no business to fight your own battles, but you have got to fight your fight of faith, and if you will keep constantly in touch with Jesus, he will fight your battles. I know it is the thing to do to send Jesus to the door when the devil comes prowling around your house. That is easy, but you have always got to fight your fight of faith to get to a place where you do not go out and scrap yourself. That is a hard thing for me to do. I can fight better than I can eat, and I am some eater, too. I really like to do it. It is a fight for me to keep my faith where I let the Lord Jesus do all my fighting for me.

This message is not for the Christian man: it is addressed to the unsaved man who is outside the narrow gate and wants to get in, to men who are so anxious to be saved that they are here at Northfield, so anxious about it that they attend almost every revival meeting that is held. You see business men coming into a mission meeting, and you wonder why they come. I know why they come: they have that awful obstacle in their way, something that stands between them and God, and they do not get to a place where they are willing to fight the particular thing that keeps them from the kingdom.

You remember the man that said to Jesus: "Are they few that be saved?" It is the old question of election. Jesus never did answer that. They never could get him to answer a question like that. It is rather hard on us old Presbyterians. This fellow said to Jesus, "Are they few that be saved?" And he turned and said unto them, not to him, "You strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able. For when once the master of the house has risen up and shut to the door, you will stand without and begin to say, Open unto us! And he will say, I do not know you: I never knew you: I do not know from whence you are!"

You see the word is in answer to one who asked, "Are they few that be saved?" And Jesus said in substance, "Never you mind about how many are going to be saved,—see that you get in yourself! You strive to enter in at the strait gate! Don't you try to study about election and work that in with free will, and try to do things you cannot do! You just make up your mind to get in yourself!"

Now let us get that down to where you know what to strive against, let us try to bring it up to date!

What are you to strive against? What are you to struggle against? Well, whatever the thing is that keeps you out. I do not know what it is with you, and you do not know what it is with me. The funny thing about struggling against something that keeps you away from the kingdom of God, is that the thing that will keep one man away would not keep another man away. So whatever your obstacle is, that is the thing you are to fight against,—the thing that stands between you and your entering into the strait and narrow gate.

Now I am up against this: I always hate to name sins, for the reason that when I name them I miss somebody, and he goes out and says, "He never touched me." I might name a dozen sins, and someone would swell up and say, "He wasn't talking to me tonight, thank God!" I think it was Charley Alexander who used to tell that old story about a colored preacher that had a mighty bad colored man on probation in the church, and every week he had to come and report to him. One day he said to him:

"Did you steal any chickens this week?"

"No, I didn't steal any chickens. 'Course I didn't! What's de matter wif you all?"

"Did you steal a ham this week?"

"No, Boss, I didn't steal no ham this week."

"Steal any watermelons?"

"No, suh, I didn't steal no watermelons. What's de matter wif you-all? 'Course I didn't! Don't you know I'm a church member and a Christian?"

"Uh-huh! Steal a turkey this week?"

"No, suh, I dun steal no turkey."

"Well," he said, "that's mighty fine. I'm mighty glad to hear such a good report of the week."

And when the pastor went away he heaved a long sigh, and he said, "My! if he'd ever said 'ducks,' he'd a had me!"

That is the reason I am afraid to name sins. I can name any number of them, but if I miss "ducks" you go out of here and say, "He never touched me." Yet I want to talk to you a little while about the things that keep people out of the kingdom of God. Of course I can only deal with the things I meet the most. I wish you would be honest with yourself, and just fill in the sin I leave out if it is yours.

Pride.

The thing I find that keeps more people away from the kingdom of God, and that needs to be struggled against more than anything else in the world, is pride. I meet so much of it that I think people who are so proud that they are afraid of what folks will say about them, have that to struggle against perhaps more than anything else to get into the kingdom of God.

God hates pride. "Blessed are the poor in spirit!" Unblessed are the proud in spirit. There isn't anything in the world so hard for God to deal with as pride. Is the thing that has kept you away, "What will the neighbors think? What will the folks say? I would go forward, but, my, everybody is looking at me!"

"What! Go forward?" a man said to a friend of mine, an evangelist. "I will go to hell before I will ever do it."

My friend said: "Please do not say that! You know the condition of salvation is a surrendered will. Surrender where you are! There is no virtue in going forward, but do not try to make terms with God!"

The man said: "Go forward before that crowd of people! I will go to hell first."

And my friend said: "You will have to go to hell then! You cannot be saved by making terms with God. The condition of salvation is an act of surrender"; and he turned around and left him.

The next evening this man started down the aisle, and he broke into a run and ran all the way down, and grabbed my friend by the hand.

My friend said: "I thought you were going to hell?"

He said: "Don't rub it in! I have been in hell ever since. I told God if he would spare me I would be the first man down; and when I started I saw a woman, and I thought she was going to beat me, so I ran all the way. I told God, crowd or no crowd, I would be the first man."

I was raised a Lutheran. My old mother is a Lutheran, and we do not believe in going forward. I used to go out to a camp-meeting in Illinois and make fun of that crowd. I would say, "Listen to them!" Some of them would cry and weep over their sins, and I used to make fun of them. I would say I would go to hell before I would do a thing like that. It is the very thing I did. I got saved by going forward in old Pacific Garden Mission, Chicago.

You cannot make terms with God. He will save you not only for time, but for eternity, but if he wants you to go forward, you go! If he wants you to do anything, you do it! If he wants you to go anywhere, you go! There isn't anything so terrible as trying to make terms with God. Throw away your pride and strive to enter in!

False Confidence.

Another thing that hinders many people is false confidence. You may have con-

fidence in something that is absolutely a lie.

For instance, I used to go to Toronto once every year to a great temperance meeting. One Sunday a man named Jacobs, of New York, who is now dead, and myself were there together, and we had 1670 signers of the temperance pledge, promising not to drink intoxicating liquor as a beverage,—a wonderful day of temperance work! I went down into the basement of Massey Hall, and there this crowd signed up. I called them to order, and I said:

"I am glad you have come forward and made up your minds to sign a temperance pledge and promise never to drink liquor as an intoxicating beverage. Now, won't you add to it salvation? Temperance is not salvation. Won't you, while you are putting on the white ribbon and saying, 'I will never drink liquor as a beverage,' come and give your heart and life to God?"

Do you know, the leader of that meeting got so angry at me he said: "You just keep still about that! Don't you know that when a man or a woman, a boy or a girl, will take a definite stand for temperance not only in his own life, but for a nation, that person is acceptable in the presence of God?"

He believed that temperance was salvation. Why, I worked with that man until nearly midnight to get him to see it hadn't anything to do with it!

I said to a woman once: "Are you a Christian?"

She flew at me and said: "Do you think I am a Mohammedan?"

I said: "No, I do not think you are a Mohammedan, but are you a Christian?"

She said: "Yes. I have been baptized, and I have been confirmed."

I said: "I know what you are! I have been both. When you were a child somebody brought you to the altar of God, and before the man of God there promised for you that you would renounce the world, the flesh and the devil. And when you were twelve years of age,—"

She said: "I was sixteen, if you please!"

"I see, you were sixteen. And when you were sixteen you went before the altar of God, and there you promised God you would renounce the world, the flesh and the devil."

She said: "Yes, I did."

I said: "Did you do it? You never intended to do it! You never thought you would when you said it! You just went forward, and you never intended to keep the promise, and you are banking your soul's salvation on a lie. You see what you are doing, don't you?"

She never did renounce the world, the flesh and the devil. She served all three, and did it faithfully. She banked her soul's salvation on a lie. A lot of people are doing that.

You say: "I am doing my best."

Your best is not good enough. What are you doing?

"Well, I do this, and I do that."

Listen! "Though I give my body to be burned, though I give all my goods to feed the poor, and have not charity, it profiteth me nothing." You know very well you ought to get to a place where you are willing to lay down the whole story and say to Jesus Christ, "I know that is not enough." "He that hath the Son hath life." Struggle to enter into the narrow way! "I am the way, and the truth, and the life." If you want to paraphrase this word, you strive and struggle to enter into Christ! His work is finished, and all you need to do is to accept it; but the thing that keeps you away from him, if it is pride, or false confidence, or some doctrine or theory that is not borne out by the Word of God, you had better struggle against that. America is full of people kept away like that. Everywhere we find people who join this and that new religion. They think they will find salvation for their bodies and salvation for their souls.

False Doctrine.

Here is something you ought to look out for: some are saying to you, "Why all this fuss? Why all this excitement about evangelism? Why go forward? Why decide for Christ? Don't you know that God is love, God loves us all, and somehow, somewhere, God will work it out? Nobody will perish. God knows you are coming along, and he loves you with an everlasting love. Why all this fuss?"

You had better struggle against that stuff, because it is getting hold of America fast. Almost every town I go to we try and hold a union meeting, and in many places nearly every pastor in the town will come in; but

almost always someone will get up and say to his people, "Don't be swept off your feet by this sort of preaching! There is no need of this fuss. God in his love will work it out." People just drift on believing that. Of all the things you need to struggle against the most important is to wake up to the fact that that teaching is altogether wrong. If the Bible is right, that kind of doctrine is wrong. If the Word of God is telling the truth,—and you know it is,—I say to you that kind of stuff needs to be fought against,—that broad stuff, where everybody is going to get in. God's love alone makes you the sworn enemy of all sin. I could not worship a God for five minutes that could take an old reprobate and fellowship with him and take him into heaven. The Bible tells us that nothing that is unclean or defileth shall ever enter into the city of God. If God would take you and me in there unclean, before we were purged by the blood of the Lord Jesus Christ, he would not be God to me. I never could bow my knee to one who could fellowship with sin and darkness like that, and you couldn't either.

You say you do not need to be born again. You do! I tell you, if I could make myself believe by reading the Word of God that there was no danger of perishing, I would never sweat another collar down telling that story; I would not suffer the things I do in trying to tell it. But "the sufferings of this present world are not worthy to be compared with the glory which shall be revealed in us." I know what I am talking about. If you are not right, you are wrong. If you are not saved, you are lost. If you are not on the right road, you are on the wrong road. You cannot go in two different directions at the same time. Strive to enter in at the strait gate!

Fear.

There is another obstacle. So many young people say to me, "Mr. Trotter, what is the use of your telling me to start? I know you are right. I know I ought to take Christ as my Saviour. But there is no use in my starting: I cannot hold out."

And so many say: "I have tried it."

Well, I always say: "Don't try it again: t-r-u-s-t!" That is the way to spell "try."

Do you know, I feel sorry for a man or woman that has made a start and never got anywhere; who says, "I tried to follow God, and the first thing I was back in the old way again. I can go all right at Northfield, but when I get off this hill and meet the old crowd again, then my hat blows off and I am up against the real thing." There is a real argument. Will you let me help you?

I know YOU cannot live it, but I thank God HE can live it! "The life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." If you will just get into the narrow way, the Lord Jesus Christ will take care of you all the way through. You slip your hand into his, fighting the good fight of faith! There may be many things that will not seem quite right, and you will wonder if God has forsaken you: but do not forget this, God will keep you in his mighty power.

You have heard me tell how quickly Jesus saved me. I did not have a penny, and I did not have a way to turn. It was winter time in Chicago, and I had no underclothing. I could stand and tell you how, coming out of the life I had led, with no way to turn in this world, how God in his infinite love, even more tender than mother love, snatched me back to life. For six weeks I would not carry a penny in my pocket for fear if I had it I would buy a drink, and I would rather die than drink. I didn't know the power of God. One day he said, "You can trust me!" God nursed me back to life: and I can say as I stand before you that for nearly twenty-eight years I have been walking and talking with Jesus.

My dear young friend, you start and strive to enter in, and instead of being afraid you cannot live the Christian life, put your hand in God's, and let him care for you! He will never leave you nor forsake you. "Underneath are the everlasting arms." "The angel of the Lord encampeth round about them that fear him, and delivereth them." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Why, the devil can't get in there! Don't you know that God can take care of you? Trust him!

"But, Mr. Trotter," you say, "mine is a secret sin, and I have fought it so long!"

Jesus can cleanse you from the desire for that thing, and then give you power to be a child of God: and a child of God will not be a slave to secret sin. I wouldn't dare stand here if I didn't know it works. It works!

When Charlie Snow went under the train in making a flying switch after I had led him to Christ, when he was dying Big Jack held him in his arms, and the last words he uttered he told them to tell the wife and children that God would be a husband to the widow and father to the fatherless, and he added:

"You tell Trotter in Grand Rapids that it works!"

The last words he said! He loved me because I had led him to Jesus. It works! God will keep you in your business, in your home. He will keep you when you meet the old crowd.

Hypocrites.

Now, as old as it sounds and as hackneyed as it is, let me just say this word about hypocrites! So many are saying, "Get your hypocrites out of the church, and I will come in!" They say, "The church is full of hypocrites."

First of all, I do not quite agree with you, because I do not think there are nearly as many hypocrites in the church as you think there are. There are not nearly as many per capita as there are in the world.

A society lady in her home says: "Come here quick! Look at that old buzzard coming now! She is coming here. What are we going to do? Here we are so busy. . . . . Oh, good morning, Mrs. Jones! I am so pleased to see you!"

You do not have to go to the church to find hypocrisy: it is everywhere, and the church doesn't have as much of it as the other places. I am just wondering if some of you ought not to strive against that obstacle, staying out of the church because of hypocrites.

I have heard men called hypocrites who are not hypocrites at all. What is a hypocrite? Tell me now what it means! Why do you call a man a hypocrite until you know him?

"Mr. Trotter, you can tell. By their deeds you shall know them. That man says one thing in the church, and does another thing outside."

Isn't the church the place for him? I have a good deal more respect for a man that will go inside and strive to do his best, than I have for a man that will stay outside. You stay outside and float along downstream, while that man is trying to do his best.

A fellow used to get drunk. When he was drunk he could fight like a house afire. Jesus saved him one night. He went back to the factory and told the boys he was converted, and they began to rub it in. He stood it, and joined the Presbyterian church, and got along pretty well. But it got worse and worse. They all knew they would be afraid of him if he wasn't a Christian, and because he was a Christian and sober, they took advantage of him. One noon it broke. He worked hard from seven o'clock until noon, and they had taken his lunch pail and thrown out his lunch and destroyed it, and filled his pail with dirt. When he went to get his pail he was hungry, and when he opened it a great shout went up from the gang that were watching him, and they all commenced to give him the laugh. He just put the cover back on the pail, and launched into that crowd, and hitting with both hands he just knocked them down as fast as he could hit, and cleaned up that crowd. He said, "I can whip any five of you," and he went on and cleaned up that factory. He licked everybody that needed licking. Then he went out, and he hit the first saloon, and he lit up; and when they found him in a couple of hours, he was as drunk as a boiled owl.

It was only for that day. The next day he asked God to forgive him, and went back to work, and told the men he was sorry. But he had done it. Thursday night he met the session, and they had a talk with him.

The first man said: "We cannot have him in the church. The only thing we can do is to put him out. My daughter saw it, and she can talk about nothing else."

It went clear around, and he did not find a friend in the session. One said: "I would like to keep you, Sandy, but I do not know what to do. Have you a word to say for yourself?"

"No, I haven't anything to say. It is all

true. I got drunk. I must get out. I cannot be a disgrace to the church, and the only thing I can do is to get out. But all you men know is the thing you saw outside. You don't know the hundreds of times I have fought and won. You only know the day when I lost my temper and got mad, and whipped that crowd of men, and then got drunk. You don't know how night after night I have driven my nails into my hands until they bled. You don't know how I have cried and prayed all the night through to get by the saloons and be a man to take the abuse they were heaping on me. All you know is the mistake I made the other day. It is right: I have sinned, and I ought to be put out. I am sorry I lost, and I am sorry I ever troubled you"; and he thanked them for their kindness.

But they didn't put him out,—don't you forget it! Call him a hypocrite? Say, if he is a hypocrite, I would like to have more of them in the church! You say, "Men that get drunk and fight?" No: men that are sincere enough to come back and tell you the fight they had.

What do you know about the fight a man is putting up? What do you women know about that girl? You were raised in a sheltered home. You don't know her temptations. What do you know about the fight she is putting up? A girl was converted in our mission, and she used to come back at noontime and say, "Pray that I may be kept": it seemed like all hell was turned loose against that poor woman. You don't know anything about a fight like that! Before you call her a hypocrite you look into the situation.

Now let us quit talking: let us get back to your trouble! Ask the question, and God will tell you what it is. What is it that keeps you out of the narrow way?

Jesus Christ said, "Strive!" Strive to enter in at the strait gate, and then you are on the road that leads to the celestial city, and all the way on the road you will find the Lord Jesus Christ with you; and as you walk, the blood of Jesus Christ will cleanse you from all sin. What you need to do is to make your start and get in there. It is worth it. But you will never get in until you strive against the thing that keeps you out. Will you do it?

OUR BOOK TABLE.

Prayer That Prevails: A Psychological Approach to the Practice of Personal and Public Prayer, with Examples, compiled and composed by Marshall Dawson. Macmillan Co., New York. 163 pages. $2.

So different from anything we have seen that it is hard to describe it adequately in small compass. Different in vocabulary, and in arrangement, and in content. But the animating spirit is intensely devotional and practical: the author considers that the two resurgent notes of present day prayer are reality and urgency.

The question that now faces mankind is not, To pray or not to pray? we are told, since prayer is admitted as instinctive and necessary even by philosophers and psychologists. The question is, How pray? As indicated by the full title, this book is intended to help in the technique of prayer by utilizing the latest methods of the schools. That is where modern vocabulary comes in. Thus, "auto-suggestion is diluted prayer." Noting prayer expressions that meet one's own need is "finding one's own wavelength." No prayer can be judged until it has been heard not once but several times, hence the value of the "recall" in public prayer. "Four-wheel Brakes" furnish a figure of prayer for all-around discipline, restraint. And so on.

Novelty in outlook is evidenced by meditations and prayers for "Outdoor Religion," "Seasonal Voices" (including a vacation and a post-vacation prayer), "Before a Football Game," "Voices of the Race" (prayers from different races), thanksgiving and prayers for Armistice Day, etc.

The author uses not only Scripture as the basis of prayer, but also appropriate literary selections from widespread sources. He exhibits "liturgical tact" in original matter as well as in his selection and use of borrowed material. Even when dealing with usual topics, such as morning and evening prayers, there is much new suggestion and matter.

These remarks indicate only a fraction of the newness of the book. The proof of

its value is that it stimulates the prayer mood as you read it.

Kneeling Christian (The), by the Author of "How to Live the Victorious Life." W. P. Blessing Co., Chicago. 148 pages.

"'God wondered.' This is a very striking thought! The very boldness of the idea ought to arrest the attention of every earnest Christian. A wondering God! Why, how staggered we might well be if we knew the cause of God's wonder! Yet we find it to be apparently a very little thing. But if we are willing to consider the matter carefully, we shall discover it to be of the greatest possible importance to every believer on the Lord Jesus Christ. Nothing else is so momentous, so vital, to our spiritual welfare. God 'wondered that there was no intercessor' (Isaiah 59. 16)."

The book "How to Live the Victorious Life" showed the author's high quality as a helpful writer. The present volume from his pen will be found of continuous interest and stimulation. Not only is the teaching sure and sound and comprehensive, but it is conveyed in unhackneyed style that commands attention and awakens desire to respond to suggestion.

We sought a year ago to secure these 12 chapters on different aspects of the prayer life for publication in this magazine. We commend them now to our readers in book form.

Power of Prayer and the Prayer of Power (The), by R. A. Torrey. Fleming H. Revell Co., New York. 246 pages. $1.75.

Over 25 years ago Dr. Torrey wrote a little book on prayer for the Moody Colportage Library, entitled "How to Pray." This book was mightily used, and is still going strong.

The present volume is a more extensive study in the doctrine and practice of prayer. The author writes with conviction born of long experience. He believes that the church and the nation and all nations need a sweeping, God-sent revival, and that prayer is the one or the best available agency for man to bring this about. So there is continual contact throughout the book with everyday life and conditions. Indeed, the matter of the book was recently given in sermons at Los Angeles.

Science and Prayer, by Herbert Booth Smith. Fleming H. Revell Co., New York. 160 pages. $1.25.

Addresses given in Immanuel Presbyterian Church, Los Angeles, in an effort to build up the prayer life of the people. The opening address answers the question "Has Modern Science Invalidated Prayer?" in a discussion of prayer in relation to natural law, as a form of mental energy, and as with a scientific basis under intercessory prayer. Having answered the question satisfactorily the remaining 11 chapters deal with the usual aspects of the general subject.

Something New on Evangelism.

Evangelism in the Modern World, edited by Two University Men. George H. Doran Co., New York. 140 pages. $1.50 net.

A good book for evangelicals to read in order to get the viewpoint of others. It contains disquisitions on aspects of evangelism written by men who are chosen as moderns or modernists: but remember, Britishers can hold advanced views about many things and still be loyal, simple-hearted followers of the divine Christ. "Evangelism" is used "in the widest sense, as including within its scope all ministers and Christian workers engaged in active service for the Master": which is a misuse of the word, to begin with.

The preface says: "The editors have undertaken the task of preparing a short series of Handbooks of Modern Evangelism. These are designed to discuss present-day needs and problems in the light of the most competent scholarship and the widest practical experience. The present work is intended to serve as an introduction to the series, which it is hoped will include volumes on Modern Evangelistic Movements, Modern Evangelistic Methods, and Modern Evangelistic Messages."

The ten chapters are written by such distinguished Christian leaders as Principal Garvie, Prof. George Jackson, Rev. Frederic C. Spurr, Dr. John Douglas Adam, Principal W. M. Clow.

Modern Evangelistic Movements, edited by Two University Men. George H. Doran Co., New York. 167 pages. $1.75 net.

A valuable book, conceived and carried out in fine tone. "Modern" refers to time, not to creed. From the editors' Introduction all the way through the contents ring true to winning men and women to Jesus Christ as Saviour.

There are ten chapters giving description respectively of the Salvation Army, the Church Army, the Settlement movement, the Brotherhood movement, the Industrial Christian Fellowship, the Fellowship of the Kingdom, the Children's Special Service Mission, the Y. M. C. A., the Student Christian Movement, and the Religious Tract Society. In each case the writer is a leader in the work he describes.

Two Books by Dr. Shailer Mathews.

Faith of Modernism (The), by Shailer Mathews. Macmillan Co., New York. 182 pages. $1.50.

We confess that we do not like the word "Modernism,"—nor any other "ism," as such. The author of this book admits it is

not a happy term, for he says frankly, "Despite all protestation to the contrary, it gives the impression of self-satisfaction, as if only those who hold certain views are intellectually abreast of the times." The emphasis is not on the time or period, but on the truth or falsity of opinions held.

It is always well to see first how far we may agree with another's views. Certain statements in Dr. Mathews' book gain our assent at once, such as the propositions that a religion "that cannot meet the creative needs of men and women is a social encumbrance," "religions spring from human needs," the history of Christianity "is one of successive applications of a religious inheritance to new needs," "he is a near-sighted optimist who regards social change as always social progress," "distrusting the future, men seek to enjoy the present," "Christianity has not passed away: Christians are once more finding new power in their religion." This Christianity, moreover, is more than a system of doctrine, for it is "a moral and spiritual movement, born of the experience of God known through Jesus Christ as Saviour. It is a community of life, not a system of philosophy or theology." Perhaps we will accept, too, the statement that science is making over social life, though we wonder whether it is true that "our own age has grown creative."

There seems to be no trouble up to the point of admitting that Christianity is more than dogma. But it may be that Modernism is cutting its own throat as a system by underrating metaphysics and philosophy, as well as doctrine. If it be a fact that "the center of interest in religion is passing from theology to life," it may not be a gain, for the purest life, other things being equal, is made by the best theology, or teaching about God. There is always danger in presenting a false antithesis between doctrine and life. Whatever may be said regarding the clash of opposing intellectual systems, Modernism is certainly not more "living" than are the best forms of orthodoxy. In any case the motivation to duty must come of a Christian experience, and we are glad that Dr. Mathews, for one Modernist, emphasizes the experience of God known through Jesus Christ AS SAVIOUR. The trouble is that many of these so called progressives are vague and hesitant in their attitude to the divine Christ, declining to sing with full-powered voices, "Jesus saves!"

At this point it may be urged that Modernism is not at all a system, but a spirit. We are not now afraid of a system if it be a reasonable one, but we are not asking for one. What many of us do not find in Modernism is any definite acceptance of the deity of Christ, with much uncertainty as to the claims of God's Word. It may be that some of the hyper-orthodox have misjudged modern thought, but it is equally true that the latter has allowed too little for the objective realities of revelation. In all fairness we ought to mention that Dr. Mathews seeks to discriminate Modernism from a liberalism which, repudiating doctrines per se, over-emphasizes intellectualism, declaring that the Modernist prefers to take his departure from "the inherited orthodoxy of a continuing community of Christians." He defines Modernism, in brief, as "the use of the scientific, historical, social method in understanding and applying evangelical Christianity to the needs of living persons." This promises fair, but is rather vague,—and in what sense is "evangelical" here taken? Here comes in the debate, and the "reactionaries," as the Modernists call them, claim that the latter have de-evangelized evangelicism. The truth seems to be that men like Dr. Mathews do seek to keep near to the "basal attitudes and convictions" as they understand them, but they are in the company of a mixed multitude of radicals who go much further, and practically dispense with a regal Christ or a mandatory Bible. The whole situation is quite mixed, for numbers of men are really, in fact, modern or liberal in streaks, and very reactionary in other respects. A reading of this book—with caution,—will help to a better understanding of the points at issue, in a broad way, between those who are said to be stuck fast and those who claim to be going on, though with an illusory progress.

Each side needs to understand the other better. Orthodoxy has nothing to fear from such frank and friendly discussions. Let us hear, for example, what this particular author has to say on such themes as Christianity as a Religion of Salvation (he has not dropped that word out of his vocabulary, as have some), The Growing Faith in God, Jesus Christ the Revealer of a Saving God, Jesus and Human Needs, and The Affirmations of Faith. Of course, those who believe that the world—that is, not the condemned part of it, but the whole frame and fabric of society,—cannot grow any better will not share this social optimism. But Dr. Mathews for one thinks that Christianity can still Christianize. We certainly hope so. As to the part that special theologies or systems may play in this recovery of the world to God, opinions of good men may differ. We do not ourselves by any means accept all statements of this book, certainly not its tendency here and there to accentuate a false antithesis. We rather think that some of the statements are too sweeping, containing many special points which will have to be argued out one by one. But there are worse books than this, and we are somewhat relieved to find that Modernism, with all its failures (or hiatuses), is here discriminated from liberal dogmatism, and that it is clearly affirmed that the underlying evangelical convictions and attitudes which have been carried across

the centuries by the succession of Christians and Christian institutions will persevere in more active social-mindedness. If the Modernist can make a better world he is welcome to try, but he will have to do it by making friends, not with cynical radicals who hardly know yet that "Jesus was born," but with those who hold unflinchingly to the deity of Christ and the doctrines of grace,—what Beecher called "the emotive truths of the Bible." However many may be the ramifications of thought in this modern age, the old question remains, as the inescapable inquiry, What think ye of Christ?—Q.

Contributions of Science to Religion, by Shailer Mathews, with the coöperation of others. D. Appleton & Co., New York. 427 pages. $3.

A sadly disappointing book! One takes it up in the hope and expectation that a brilliant apologete like Dr. Mathews is going to finish up with something helpful and constructive. But the book leaves the reader cold and questioning: there is no warmth in it, and little that carries conviction. A certain relation between the truths of science today and religion may be concocted: "religion" is defined as "the personal adjustment to environment," "life functioning in the interest of self-protection." Christianity only comes into view as one form of religion: a couple of pages where it struggles against other religions, and one page at the end, which lacks life and appeal. Obviously the book is of merely transient, theoretical interest.

The plan of the book is this: In an Introduction of 13 pages Dr. Mathews discusses what religion is, and throws out the questions, "In the light of scientific method and fact, has the most developed religion a right to our confidence in any degree comparable with the claims, let us say, of agriculture and preventive medicine? And if such confidence is justified, what contribution does science make to the religious life?" Nine authorities in different fields of science follow with statements of the latest experience in their fields: which include the structure of matter and of the cosmos, the making of our earth, the nature of life, plant life, animal and social and mental evolution. Scientific coöperation with nature is next described in the fields of medicine, eugenics, agriculture and sanitation. These chapters are estimable, with modest acknowledgment of limitations, and the authors say nothing about religion. But with these current data of science before him Dr. Mathews picks up the story again, and tries to build up a credible statement regarding religion. Even granting his evolutionary assumptions for the sake of argument, his effort seems futile and strained.

The chapter on "Animal Evolution," by Horatio Hackett Newman, professor of Zoölogy in the University of Chicago, is the most unsatisfactory in the book. It is (unintentionally) about the worst boomerang against evolution we have recently read. Any lawyer might win his case if only his side were heard, but this ill-tempered paper will not satisfy the thoughtful reader.

The Study of the Bible.

Breaking the Seals: A Spiritual and Devotional Study of All the Symbols in the Central Chapters of the Book of the Revelation, by J. J. Ross. Fleming H. Revell Co., New York. 221 pages. $1.50.

Chapters 4 to 12 inclusive are treated in this study in Revelation,—a portion, as Dr. Ross rightly says, which commentators touch lightly. So he was thrown back chiefly upon the Old Testament.

"Dr. Ross, in his reverent and sanely discriminating interpretation of the wonderful symbols in this book, is neither pre-millennial nor post-millennial. He wisely directs the thoughts of the reader to the contemplation of the glorious fact of the personal return of our Saviour and Lord. His interpretations of the central themes of the Book of Revelation are marked by a sanity and a reverence to the last degree praiseworthy. No Christian can seriously read this book, whatever may be his views on the millennial question, without a distinct deepening of his spiritual life."—Dr. George W. Truett.

Christ's Militant Kingdom: A Study in the Trail Triumphant, by L. R. Scarborough. George H. Doran Co., New York. 201 pages. $1.60 net.

Dr. Scarborough considers that the word "basilea" represents the invisible kingdom of God concerning which Daniel prophesied, and which Christ set up; and that "ecclesia" represents Christ's visible local church and churches. He sees differences between the two, but as the study unfolds we observe that almost all New Testament teaching is applied to the kingdom.

There are 24 chapters, making a fairly inclusive study of the Scripture passages bearing on the king and the kingdom in various phases.

Christ, The Truth, by William Temple. Macmillan Co., New York. 341 pages. $2.50.

This is the sort of book which Americans today do not write at all, and apparently read but little. It is metaphysical, philosophical and theological. These two facts may be related as cause and effect, yet it by no means follows from either one, or from both, that it is not worth either writing or reading. For, on the contrary, it is a worthy contribution to a high class of literature.

It deals with the Christian religion in what is, after all, the only worthy way, the only adequate way. It treats it as a cosmic thing.

Just because it is an attempt to base the truth of Christianity in a correct metaphysic, it is exceedingly practical. Beginning with a discussion of "The Structure of Reality," it deals not only with "The Nature of God," "The Nature of Man," "The Blessed Trinity," but also, and of necessity, with "Worship and Sacraments," and the relation of human history to eternity.

It will repay the careful study not only of those interested in the current theological controversies of our day, but of all who value at all the church, the Scripture, the creeds, the sacraments, and the ministry.

Such a discussion as this, rather than the vehement shoutings of personal convictions, or the peevish expressions of contempt for opinions not approved, is likely to prove an adequate Christian apologetic for the present day, if such a thing is to be produced at all.

One closes the book with an added reverence for the church which he has seen presented in its pages as no accident in an aimless current of human behavior, but as an instrument used by God in the accomplishment of an eternal purpose.—W. O. S.

Crannell's Pocket Lessons, 1925. Judson Press, Philadelphia. 192 pages.

About three pages of condensed comment upon each lesson, with "Notes" and "Topics" appended. We have found Dr. Crannell's outlines and suggestions helpful in former years.

Gospel at Corinth (The), by Richard Roberts. Macmillan Co., New York. 173 pages. $1.75.

Seventeen sermons on First Corinthians, preached in the American Presbyterian Church, Montreal, last winter.

Dr. Roberts will not carry conservatives with him always, but he is constructive, and wonderfully illuminating and insightful in many passages.

Is the Kingdom Age At Hand? An Interpretation of Portions of Daniel's Prophecy and the Book of the Revelation of Jesus Christ, by E. M. Milligan. George H. Doran Co., New York. 354 pages. $2.25 net.

Dr. Milligan takes the conservative view of Daniel and Revelation. He recognizes that all the different interpretations may have some truth in them, and has set himself, subject to certain rules or principles, to get what he considers the true interpretation. Thus he holds that Scripture must interpret itself, and he discusses the significance of sacred numbers, the nine great covenants, the time element in prophecy, and similar preparatory topics.

One chapter of eight pages is given to Daniel 2, and from page 90 to the end the book of Revelation is interpreted in 21 chapters.

Speaker's Bible (The): Deuteronomy, Joshua, Judges, and Ruth, edited by James Hastings. W. P. Blessing Co., Chicago. 484 pages. $4.

Similar in style and content to previous volumes, condensing and rewriting the sources worked over, with some original matter. The appendix is helpful, giving the names of books for reference, also a textual index to sermons to be found in magazines and books.

Note that this work is now obtainable in this country from the W. P. Blessing Co.

Supreme Virtue (The): Loyalty to God's Anointed King, by Katherine C. Bushnell, 127 Sunnyside Avenue, Piedmont, Oakland, Cal. 57 pages. 50 cents.

King Solomon is meant. For the author contends in this interpretation of "The Song of Solomon" that it has a literal, historic basis, though it is poetry. The maiden, she says, is Abishag; her lover, Adonijah. The course of love-making is traced over a period of nearly two years, with details of prevailing Jewish customs, but out of loyalty to God's king she refused to be party to Adonijah's attempt to seize the throne. That is why Solomon eulogized her in this song.

Mrs. Bushnell gives reasons for every suggestion she makes, and leaves few gaps. Incidentally she exposes the hopelessness of prevailing typical and allegorical interpretations, while her interpretation has a Christian counterpart. Her new translation helps at hard places, and rounds off expressions that are raw to modern eyes and ears, thus removing evil suggestion. Her effort is full worthy of careful examination.

Teaching of the Prophets (The), by Charles Arthur Hawley. Association Press, New York. 242 pages.

The author makes rather ambitious claims in the Introduction. He intends to strike out certain new paths, proposing to let the prophets speak for themselves in the new translation he has made. The prophetic religion he regards as in opposition to folk religion and priestly religion: Micah defines it in a well known passage.

The contents of the book are laid out in three Parts,—the Non-literary Nabis (prophets), the Pre- and Post-Exilic Prophets. These Parts are subdivided into 15 chapters, and each chapter into seven daily readings, with a "Study for the Week."

The independent, slashing style of the author is seen in these subdivisions. Thus, "Deuteronomy" is grouped with Micah and Zephaniah, and "Deutero-Isaiah" and "The

Servant Songs of the First Missionary" come under Part III. Jesus of Nazareth gets the closing chapter as the completion of the prophetic religion in his way of life.

Two Days Before: Simple Thoughts about Our Lord on the Cross, by H. R. L. Sheppard. Macmillan Co., New York. 77 pages. $1.

A preliminary chapter on "The Way of the Cross," followed by chapters on each of the seven Words: all in the distinctive Anglican style, thoughtful and devout.

Regarding the Bible.

Authentic Literature of Israel (The), Freed from the Disarrangements, Expansions and Comments of Early Native Editors, edited with an Introduction by Elizabeth Czarnomska. Macmillan Co., New York. Part I, from the Exodus to the Exile, 422 pages. $4.

The author is not an original authority, only another of the long line of alleged editors and redactors. The volume is a partial attempt to represent in straight type, in sections, the scrambled Scriptures of which Haupt's "Polychrome Bible" is the most egregious attempt.

God, Conscience and the Bible, by J. Paterson Smyth. James Pott & Co., New York. 164 pages. $1 net.

This is the seventh in a series of books by Dr. J. Paterson Smyth on the Making of the Bible, and in a sense rounds out the development of that topic.

The basic assumption is that every man is born with a (potential) religious nature, and that the law of conscience stretches all over the universe. For the training of this moral faculty God has prepared a whole Bible. Man must attain his progressive development as he forms for himself, out of the Scriptures, his idea of God and of the divine will. The Bible has "built its throne in human hearts by its appeal to conscience and the response of conscience to its appeal. By the same continuing appeal of the Bible without and the same continuing response of conscience within it holds its position today, and therefore must forever hold it." The general conclusion is that if the church in a sense made the Scriptures, the Spirit of God has made the church.

The book contains a number of helpful suggestions, incisively stated.—C. A. S. D.

Introduction to the New Testament (An), by Benjamin Wisner Bacon. Macmillan Co., New York. 285 pages.

Dr. Bacon stands for advanced critical views, and is independent in some of his conclusions and hypotheses. The contents are in five parts: Criticism v. Tradition, the Pauline Epistles, the Catholic Epistles, the Historical Books, the Johannine Writings.

Modern Use of the Bible (The), by Harry Emerson Fosdick. Macmillan. 291 pages. $1.60.

Lectures delivered on the Lyman Beecher Foundation at Yale University in 1924.

In the Preface Dr. Fosdick says: "Nothing new or startling can be promised to the reader who is well informed in the realm of modern Biblical scholarship." Yet many in reading this book as a statement of the views held by the author may find things new and startling. Dr. Fosdick accepts with utter frankness a naturalistic view of the origin of the Bible: rejecting, for example, the resurrection of the flesh, the physical return of Christ, anything supernatural in prophecy, belief in demons or angels. Miracle he explains as "having slipped into the tradition the further we get away from it" in time. As to his method, he apparently accepts at its face value the scepticism of the man of the street, and then rejects it in part at least with a phrase like this: "I do not think this sweeping negation deals adequately with the problem of miracle." "A miracle is God's use of his own law-abiding powers to work out in ways surprising to us his will for our lives." Herein lies the sensational in his method: he approaches a given topic from the sceptical viewpoint, but ends as a defender of great Christian verities. The effect is sometimes startling.

His general thesis is that in the Bible we have "real spiritual experiences expressed in the categories of the times" in which the writers lived. It is our task to express those experiences in the categories of our times. For example, he says, "It never would occur to me to use the Nicene Creed as the natural expression of my faith, but the crux of the matter at which the Nicene Creed was driving is my faith." To appraise his findings is hardly possible within the scope of this review. His treatment of the person of Christ is not altogether satisfactory. He accepts the categories of Bible times, namely, that he was Messiah, Logos, and Son of God, as expressive of the experience of the disciples in their contact with Jesus, but when he translates those terms into our modern categories and says, "Jesus was the revelation of the living God, who seeks to be incarnate in every one of us," we feel that the statement is too indefinite, scarcely separating him from the Unitarian position.

In his lecture on the "Perils of the New Position" Dr. Fosdick recognizes "that the modern world is facing us with the challenge to a positive formulation of our faith." He attempts to meet this challenge, no doubt, yet it is difficult to ascertain just what his position is on some of the vital questions of the Christian faith. This is inevitable, perhaps, when we recognize that the ultimate on which he bases religion is the experience of God in the heart and life,

whereas historic Christianity has always maintained that while recognizing the high place of spiritual experience, yet there is a message of redemption transcending human experience revealed in the Bible. Herein fundamentally lies one of the principal differences between the older and the newer approach to the Bible.—S. C. H.

One Thousand Bible Readings: A Guide to Bible Readings, by D. J. Wetzel. Macmillan Co., New York. 57 pages. $1.

Something new! It is a guide to Bible passages upon different topics: that is, it gives the references to verses appropriate to those topics.

The topics are made available by several lists. First the O. T. is indexed in consecutive order, then the N. T. Next comes a Topical Index, and after that a list of passages for "Special Days and Seasons": the latter including Arbor Day, Edison's birthday, election day, Flag Day, Washington's Birthday and all sorts of other occasions.

Writings of the New Testament in Their Historical Setting (The): An Outline Guide for the Study of the New Testament, by Philip Vollmer. Fleming H. Revell Co., New York. 220 pages. $1.50.

A comprehensive book. There are introductory chapters regarding the world into which Jesus Christ came,—geographical, political, intellectual and cultural, religious, social and moral. Then a general introduction to the N. T. as a whole. Here the question of criticism finds place, and is frankly stated. Follow special introductions to each of the N. T. books.

The author is professor in Eden Theological Seminary, St. Louis, Mo. He seems to have no axe to grind, but to give an unbiassed study. The matter is arranged in textbook style, with suggestions for advanced study and research.

Youth and the Bible, by Muriel Anne Streibert. Macmillan Co., New York. 251 pages. $2.25.

A wide-awake sort of book, with its hand on the pulse of current religious restlessness and discussion. The author fearlessly tackles the hardest religious problems facing the teacher of youth, and attempts some sort of an answer. This is always modernistic, but constructive. She quotes liberally from books and magazines.

Here are some of her chapter titles:

Legendary Material in the Old Testament, Pre-Christian Conceptions of God in the Old Testament, Some Special New Testament Difficulties, The Infancy Stories, Firm Foundations.

Biblical Themes.

Kingdom of God in the Apostolic Writings (The), by Alex M. Macinnes. George H. Doran Co., New York. 256 pages. $1.60 net.

This book is favorably introduced to us in America by a Foreword by Dr. John Douglas Adam, who is now back in his native Britain after distinguished service in this country.

The author is a pastor, and is described as having had "strenuous and eminently successful ministries." His acquaintance with the problems and the literature of Biblical criticism appears to be wide and thorough. His doctorate of Philosophy, we note, is in the department of New Testament Language, Literature and Criticism from the University of Edinburgh.

He traces his theme from its sources in pre-apostolic literature through his special material, which is the apostolic writings. His study is by no means purely academic. For from the situation of the church in the Roman empire in its early days he draws a lesson for today, and from its accomplishments then an inspiration for the present hour. For instance: "The Christian church today in Britain, as in Rome in the days of the great apostle to the Gentiles, holds a position of great influence, which requires to be used unitedly and wisely, for it has problems to solve and a task to accomplish not less difficult and intricate than those of the early church." In another place he assures us that "the kingdom of God is being realized in the church and by the church." Again, "It is a city continually coming down from heaven, because it is supported by divine grace from on high."

From the clear-cut presentation of the reliability of the apostolic writings as sources, judged in the light of the latest criticism, to the references to the 20th century problems of capital and labor, war, and materialism, the whole discussion is stimulating and heartening.

Of course Americans will be surprised that in Chicago Negroes are required to stay in one part of the city as in "a compound," but this may be pardoned in a Britisher.—W. O. S.

Kingdom without Frontiers (The): The Witness of the Bible to the Missionary Purpose of God, by Hugh Martin. Macmillan Co., New York. 96 pages. $1 net.

If Christendom could once for all be convinced in mind and in heart that the missionary purpose is at the very center of God's thought for his church today, what might not be in this very generation accomplished in the evangelization of the world! In spite of the millions now given for missions there are more Christians indifferent than there are devoted to the foreign missionary cause. It is held as an extra, an elective in the Christian curriculum, not a required subject. The attitude of the Christians of our day to missions is an improvement, to be sure, upon that of Martin Luther and of the fellow clergymen with William Carey, but with too many it is a vaguely held theory, and not an engrossing

passion which they gather from their Bible reading.

It is therefore fundamentally helpful that such books as Mrs. Montgomery's "The Bible and Missions" and Mr. Martin's present volume on the same theme should reach the rank and file of the church. Once convince the membership of the Protestant churches that the missionary message is the very essence and substance of the Bible, and new life will result. "The Bible is a missionary book, not because it contains isolated texts with a missionary flavor, but because the main line of argument that binds together all its volumes is the exposition, the unfolding, and the gradual execution of a missionary purpose."

We have become accustomed to look for books both useful and stimulating from the Student Christian Movement, and that before us is not disappointing in either respect. Mr. Martin has an invigorating style, with now and then an unexpected turn of phrase or of thought which kindles the attention. The fruits of modern scholarship he has gathered, and distributes them wisely. There is freshness in his treatment of the great theme. The book is in itself an excellent "commentary."

The development of the world-idea is first traced in the history of Israel, especially in the teachings of Amos, of the second Isaiah, and the book of Jonah. In the New Testament, "the imperial book, claiming the whole world for its Lord and brooking no rival," "the eternal purpose in the missionary heart of God" is traced in its expression in the message of Jesus. Here is an invaluable chapter upon the world outlook of Jesus, closing with the words, "It is the love of God that is the ultimate ground of missions, their reason and their inspiration. Jesus is too great a Saviour for anything less than the whole race."

The Book of Acts,—"The Gospel of the Holy Spirit,"—and the life of Paul are full of the world outlook, the missionary enterprise. The final chapter on "The Quest for the City of God" deserves more than one reading. It strengthens faith and promotes endeavor.— L. M. N.

Now I Know, by John Archibald MacCallum. Macmillan Co., New York. 164 pages. $1.50.

A simple transcript from experience. It makes no attempt to systematize the doctrines of the Christian religion. The author narrates what he has worked out in his own thought and made part of himself as to some 15 great facts of Christianity, beginning with God, Christ, the Holy Spirit, and ending with prayer and the church.

The day of external authority has, in his opinion, gone for the educated man. Christianity must be presented as a vitalizing experience rather than as a series of propositions which must be accepted without question. Having come to the House of Faith himself by the Road of Doubt, it is the writer's hope that he may be able to pilot some of his youthful fellow travelers safely through the arid wastes of controversy, recrimination and denial to the house of the Lord.—T. C.

Quiet Talks about the Healing Christ, by S. D. Gordon. Fleming H. Revell Co., New York. 218 pages. $1.25.

Is it Christ's will to heal men today? Does God send sickness and disease? How does Christ heal? How far may Christ's healing be expected? These are some of the searching questions Mr. Gordon asks and answers according to his own thinking, in which he believes himself to be led and directed by the Holy Spirit. In addition, Mr. Gordon discusses the subject of the human side of healing and health, that of God's school of suffering, and, in conclusion, the often hotly-debated, yet alluring question of the actuality of Satanic intervention and power to effect physical healing. The book is packed with suggestion and striking thought. It represents, as the author informs his readers, long years of pondering and meditation on a question which cannot by any logical train of reasoning be dissociated from that of a belief, or otherwise, in an omnipotent and abiding Saviour.

"The conditions for Christ's healing are the same as for being saved. Trust him fully as your Saviour and Master, then go to him for whatever you need, always seeking the Holy Spirit's guidance."

Some Modern Problems in the Light of Bible Prophecy, by Christabel Pankhurst. Fleming H. Revell Co., New York. 192 pages. $1.50.

"Strange, uncanny and menacing to the world system of today is the doom of these older systems" whose surviving remains are being unearthed. "Human society does not, we see, move onward and upward in a straight ascending line, nor even in an ascending spiral. It would be truer to say that it moves in a series of vicious circles. A civilization reaches a certain point, decays from within, is attacked from without, and finally dies. Another civilization then rises to its height and like its predecessor dies. History is the record of this process often repeated."

Starting with this clue, Miss Pankhurst sketches world conditions briefly and pungently in regard to the menace of war, the ideal of peace, the challenge to democracy, the votes of women, the labor question, relations between East and West, nature in convulsion, Zionism, and unrest in Europe. She sees no solution except in Jesus Christ. Her use of Scripture is direct and satisfactory.

From present problems Miss Pankhurst

turns to the future, and devotes 50 pages to "The Final Years of This Age," and another fifty to the returning Lord as Sun of Righteousness and Daystar.

Having been trained as a publicist, Miss Pankhurst handles these various questions in a style and language different from those usually adopted by theologues. She shows ability in assembling her arguments and facts and Scriptural proofs.

Various Themes.

After Ninety Years, by Edwin Wilbur Rice. American Sunday-School Union, Philadelphia. 167 pages, illustrated. $1.50 net.

Friends of Dr. Rice will be glad of these reminiscences of his long and useful life. Not only his labors in the A. S. S. U. from frontier days to the present are recalled, but also his contacts with the Uniform S. S. lessons, Schaff's "Dictionary of the Bible," and other matters of wide interest.

Being A Christian, by Robert A. Ashworth. Judson Press, Philadelphia. 102 pages. $1.

Sound advice, doctrinal and practical: that is, telling what it is to be a Christian, how to become a Christian, how to grow in knowledge and spiritual stature, how to meet doubt and temptation, also why and when to join the church, and what the Christian ordinances mean.

The style is intimate, readable, anecdotal.

Except Ye Be Born Again, by Philip Cabot. Macmillan Co., New York. 214 pages. $1.50.

A suggestive and helpful book, dealing in an original way with the care of the body and soul, and their reciprocal relations. It is not, as the name might imply, a theological treatise, but it is in spirit essentially religious, and might be described as a kind of mental therapeutics.

The most striking chapters perhaps are those headed "The Conversion of a Sinner" and "The Battle of Faith." A subtitle for the whole book might be, "A Battle for a Man, or Manhood."

Its tone is thoroughly tonic, and the book is wholesomely critical of modern social conditions.—C. A. S. D.

Fields of Faith, by Crichton Clarke. Macoy Publishing Co., New York. 64 pages. $1.

The author holds that there are three great recognized theories of life and religion,—materialism, orthodoxy and nirvanaism. There should be a fourth, which he calls developmentism. "Man possesses a continuing soul, has lived prior lives, and will live future lives on this earth,"—a spiritual parallel to physical evolution. He works out this hobby in rhyme.

Jewish Life and Longing: or, What is Orthodox Judaism? by S. B. Rohold. Pickering and Inglis, Glasgow, Scotland. 72 pages. 14 cents (7d.).

A sympathetic account by a Christian Hebrew of the religious life of a pious Israelite.

Even before a Jewish boy is born, the orthodox Jew believes the angel Gabriel has taught him the whole of the Law. Girls are of little account, yet the mother means everything in the religious nurture of her sons. The successive religious duties are explained: redeeming the firstborn, studies during adolescence, religious coming of age at 13, etc. Almost half the booklet is then devoted to a description of the successive events in the annual revival of two months' duration in the fall, culminating in Yom Kippur (Day of Atonement) and Succoth (Feast of Tabernacles).

Mr. Rohold emphasizes the fervor and inspiration and wonderful qualities embodied in these rites and ceremonies, but is saddened by the fact of their unsatisfactory character. Hence the appeal for the evangelization of Israel and the fulfilment of Isaiah's prophecy 29. 13, 18, 23, 24.

Race Prejudice, by Jean Finot; translated by Florence Wait Evans. E. P. Dutton & Co., New York. 320 pages. $3.

The author of this exhaustive volume on a subject of deep interest has explored every available avenue in order to come at some satisfactory explanation of the prejudices which seem to be inherent in any racial self-consciousness. To say that he has done his work thoroughly and well is but bare justice to a book which will long keep its place as a standard authority on this subject. It is not easy reading, and will not appeal to a wide circle, being written rather on scientific than popular lines. To the student of international sociology it will, however, afford considerable help in arriving at an understanding of some of the intangible forces which are creative of well recognized conditions.

It is difficult to imagine how such an investigation as the author has made could be more thoroughly carried out.— J. S. H.

What Ails Our Youth? by George A. Coe. Charles Scribner's Sons, New York. 93 pages. $1.25 net.

Having read this book, we are much of the same opinion we were before we took it up. It is written by a professor, which of course is nothing against it or him, but it does seem a little funny to use rather technical language in which to answer the query of this volume.

Whether much or little ails our youth is not so much the question. The real question is, Is there more the matter with them than there was with us when we were their age? They certainly are a bit bolder than

their fathers and mothers, and incidentally their grandparents. Things that we did behind the woodshed they do on the front steps.

While serious dangers confront the youth of today, and measures that will affect their ultimate destiny are to welcomed, at the same time it is wonderful how England's colonial policy of "muddling through" works out.—H. P.

ALSO RECEIVED.

Marked Testament. Oxford University Press, New York. 362 pages. 35 cents.
Over four million copies of this Testament have been issued. This edition contains a list of the markings. The binding and paper are better than before, and the price remains low.

Annual Report of the Board of Foreign Missions of the Methodist Episcopal Church for 1923, being the 105th report from the founding of the Society. 150 Fifth Avenue, New York. 784 pages, illustrated.
In addition to the lists of names and figures, this report contains condensed reports from all the fields. It represents a gigantic enterprize, and many inspiring nuggets appear in the pages, which we shall hope to share with our readers from time to time.

108th Annual Report of the American Bible Society, 1924. Bible House, New York. 398 pages.
We shall hope to get clippings from this report for later issues of our magazine.

Sermonic.

The Psalm of the Pilgrim, by Ford C. Ottman. 47 pages. 20 cents. A sermon on the 23rd Psalm.

The Virgin Birth, An Issue of Today. 25 pages.

How Jesus Became an Atheist (Psalm 22. 1). 25 pages.

To Die is Gain (Philippians 1. 21). 28 pages.
Three sermons by Dr. J. Frank Norris, pastor of the First Baptist Church of Fort Worth, Texas.
The foregoing are published by the Bookstall, 113 Fulton Street, New York.

LATEST BOOKS RECEIVED.

Bishop Bompas of the Frozen North, by Nigel B. M. Grahame. George H. Doran Co., New York. 60 pages, illustrated. 65 cents.

Character Building in a Democracy, by Walter S. Athearn. Macmillan. 163 pages. $1.75.

Creed for College Men (A), by Hugh Anderson Moran. Macmillan. 149 pages. $1.25.

Great Preachers as Seen by a Journalist, by William G. Shepherd. Revell. 190 pages. $1.50.

Honest Liberty in the Church, by Various Writers. Macmillan. 408 pages. $2.25.

Liberal Christianity and Religious Education, by Adelaide T. Case. Macmillan. 194 pages. $2.

Livingstone of Africa, by C. T. Bedford. Doran. 61 pages. 65 cents.

Mastery of Manhood (The), by C. F. Wimberly. Revell. 144 pages. $1.25.

New Psychology and the Preacher (The), by H. Crichton Miller. Thomas Seltzer, New York. 246 pages. $2.

Primary Story Worship Programs, by Mary Kirkpatrick Berg. Doran. 195 pages. $1.75 net.

Problem of Immortality (The) by R. A. Tsanoff. Macmillan. 418 pages. $3.

Project Principle in Religious Education (The), by Erwin L. Shaver. University of Chicago Press, Chicago. 375 pages. $2.75.

Race and Race Relations, by Robert E. Speer. Revell. 434 pages. $3.50.

Recent Labor Progress, by Roger W. Babson. Revell. 336 pages. $2.

Sermons on Great Tragedies of the Bible, by Ashley Chappell. Doran. 136 pages. $1.60 net.

Supremacy of the Spiritual (The), by Herbert Alden Youtz. Macmillan. 183 pages. $1.75.

What Ails Our Youth? by George A. Coe. Charles Scribner's Sons, New York. 97 pages. $1.25.

What Shall We Play? by Edna Geister. Doran. 175 pages, illustrated. $2 net.

John Williams of the South Sea Islands, by Norman J. Davidson. Doran. 59 pages, illustrated. 65 cents.

Wisps of Wildfire, by F. W. Boreham. Abingdon Press, New York. 245 pages. $1.75.

Young Convert's Problems (The), by A. C. Dixon. Doran. 93 pages. $1 net.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

Next Month.

Music in Worship, by Miss Caroline Bird Parker.
Church Equipment and Efficiency, by Seldon L. Roberts.
What is Truth? by Dr. J. D. Jones.
God's Use of Ordinary People, by Rev. James Gordon Gilkey.
Will You Be God's Messenger? by Rev. H. W. Pope.
Spiritual Guidance, by Rev. Albert D. Belden.
And others.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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Receipts, Oct. 15 to Nov. 15.

Religious Literature for Prisoners.

18672 .....$5 00

Africa (Dan Crawford).

18685..$20 00	18766..$10 00	18795..$20 00
18808.. 10 00	18820.. 1 00	18828.. 10 00
	18829.. 12 00	

India (Pandita Ramabai).

18760 .....$1 00

New Guinea (Rev. Charles W. Abel).

18841 .....$2 00

Trust God! It dishonors him when we assume his fatherly anxieties and forget that he not only did so love the world, but also does so love it.

Men are religious naturally. They are Christians supernaturally.

THE LIFE OF JESUS.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

January 4. Christ's Triumphal Entry.

Luke 19. 29-44.

This first Palm Sunday is a critical day for our Lord. It is the last week of his life. He is moving towards Jerusalem knowing full well the fate that awaits him there. Conceivably he might have fled in an opposite direction, but he knows and obeys God's will for him.

Hitherto he has never courted publicity or honor, but today he takes a different attitude. He offers himself in a last appeal to the ancient capital of Israel. He initiates a course of action which shall fulfil in part Zechariah's prophecy regarding the entrance of her king into Zion. He falls in with the impromptu plans for a procession, and listens to the multitudes acclaiming him as son of David and king without rebuking them. The Pharisees, indeed, accused him before Pilate (Luke 23. 2) of saying he was Messiah a king.

And yet only a little while ago he had stated positively and in parable that he was going to Jerusalem to suffer and die, to depart for a far country to receive for himself a kingdom, then to return and reign: all this in order to correct the erroneous expectations of the people (Luke 19. 11).

Conceivably this second course was open to him,—to take advantage of the popular ovation and the presence in Jerusalem of multitudes of friends from other parts to assert himself as Messiah and establish himself as king. Why did he not do it? Was he consistent in his words and actions?

Yes, because it was perfectly true that he was Messiah and son of David and king of Israel, but it was not true that he proposed to establish an earthly kingdom at this time as some thought. Certainly he expected to die! Neither now nor at any time in his career does the record say that he sought to establish the Davidic kingdom, or that he lifted a finger or uttered a word that would start a rising against Rome. But the day is coming when Zechariah's interrupted prophecy (9. 9, 10) shall be completely fulfilled!

After reaching Jerusalem he fulfils the prophetic ministry of Messiah. He asserts authority by cleansing the Temple. He exhibits healing power. He welcomes the praise of the Temple boys.

They call this the "triumphal entry," but he knew—as we do who look back on those events,—that the cry "Hosanna!" would soon give place to "Crucify him!" How empty was that triumph except as it was all in accordance with God's plan for the salvation of the world through Christ Jesus!

How would Lord Jesus be received if he entered one of our cities today?

"The Lord hath need of him" (31). Are professing disciples today ready to hand over to him all that he has need of?

Is prophecy being fulfilled today?

January 11. The Last Judgment.

Matthew 25. 31-46.

Surely the title is misleading!

Some seven different "judgments" are revealed in Scripture. The "last" of these

is the great white throne judgment of Revelation 20. 11-13. It is quite different from the episode of our lesson, as a comparison will make plain.

The word "judgment" is not used in connection with this episode. It occurs on earth upon the return of the Son of man in his glory: not after the millennium. Jesus himself is on the throne here as king: God will be on the great white throne. Before Jesus in this case are gathered all living NATIONS: the resurrected dead, as individuals, stand for judgment at the great white throne.

Then what is this scene?

It is the separation of nations upon earth by our Lord on his visible and glorious return in view of the treatment they have accorded his "brethren" (40). These brethren are regarded by dispensational scholars to be the Jewish remnant who shall have preached the gospel of the kingdom to all nations during the tribulation. Christian believers will already have been caught away to meet the Lord in the air.

The basis of separation is found in everyday deeds of kindness and hospitality, or the lack of such deeds. In both cases the people were unconscious of the significance of their conduct. The question really is, How did they treat Christ?

The reward of the righteous (46) included the blessing of the Father (34), the kingdom inheritance (34), life eternal (46). The penalty of those on the left hand included banishment into everlasting fire (41), cursing (41), everlasting punishment (46). The same Greek word is translated "eternal" and "everlasting." These are the words of our Lord himself!

The passage may be used homiletically to discuss the treatment of "strangers," nationally or individually.

The ideal set forth is living one's life, performing every deed in the day's round, as UNTO CHRIST. Such a motive makes the simplest life radiant!

January 18. The Lord's Supper.

Luke 22. 14-23.

The language of verse 11 implies that the first thing in preparing for the Passover was to secure a room in the city where the meal might be served. A suitable room was found in the house of one of our Lord's disciples. Other preparations would include supplies of bread, bitter herbs and wine, and the Passover lamb. This would be slain at the Temple, its blood sprinkled on the altar by the priests, and the carcase then brought to the house and roasted whole. The observance of this, the last true Passover feast, was intended to follow in principle the directions given by God for the observance of the first Passover in Egypt,—read Exodus 12. 1-20.

The Passover Supper, 14-18.

The hour would be about 6 p.m. What feelings must have surged in our Lord's heart! The revelation is striking: the intense desire with which he looked forward to this feast, the anticipations of impending suffering and of future glory. It was to be his last meal with his disciples. From this table one goes forth to betray him, and within a few hours all the others will forsake him.

But further, it was the fulfilment of a 1500-year-old type. Christ himself was about to be sacrificed for us as our Passover (1 Corinthians 5. 7). The ancient rite had served its purpose, and would now be abrogated. In fact, the whole Mosaic system, of which it was so vital a part, was now about to be fulfilled and done away with in our Lord's death. That first Passover spoke of divine judgment announced and salvation provided. What the death of the lamb, and the sprinkling of its blood, and the eating of its flesh meant to Israel in Egypt, our Lord's death and shedding of blood and the taking him by faith mean now to sinners everywhere.

The Lord's Supper, 19, 20.

Our Lord's authority is seen in his institution of a new rite, after the company had eaten the passover as obedient Jews. He has already looked forward to the time when the Kingdom of God should come (16, 18): but what of the interval,—the period in which we live? He wants to be remembered, so "after Supper" he takes the bread and the wine on the table before him as constituent elements, and he tells what they shall symbolize,—the bread his body, the wine his blood of the new covenant, shed for the remission of sins. These are to be eaten and drunk. Simple elements, that perish in the using, but everywhere available, and clothed with solemn symbolism!

The Christian ordinance.

Luke's account of the supper is brief, and even the accounts in the other Gospels do not tell its full significance to the believer. For this we must turn to the special revelation given Paul, as recorded in 1 Corinthians 11. 23-26. There we learn that the Supper was to be a memorial and testimony of what our Lord evidently considered central in his work,—his death.

But it is more than a commemoration: it has spiritual benefits and blessings. It is a means of spiritual feeding on him by faith, of closer fellowship with him and with fellow Christians.

There was nothing mysterious or mystical in the bread and the wine that first supper long ago. There is nothing mystical in the bread and wine used today. We should guard against superstitions, sacerdotal and ecclesiastical additions to Scripture teaching.

Like the Passover, the Lord's Supper will pass away. It is to be observed only during his absence, stretching from Calvary to his coming again.

January 25. Jesus Comforts His Disciples.

John 14. 1-17.

Some of the best loved sayings in the Bible occur in this passage, sayings that should be memorized. To understand their setting, and the occasion upon which they were first spoken, is our object today.

The Passover supper was ended (13. 2), and Judas had left the room (13. 30). Immediately our Lord began to talk confidentially to the remaining disciples. "I go" is the key to his words: read from 13. 33 to 14. 12, and note how often this key occurs.

The thought of his leaving them quite naturally prompted them to ask questions, and the passage is a dialogue in which Peter, Thomas and Philip successively ask for information:

"Whither goest thou?" (13. 36).
"How can we know the way?" (14. 5).
"Shew us the Father!" (14. 8).

People feel like asking these questions today. In modern form they are:

Where did Jesus go?
How can one get to heaven?
Is there a God?

Three fundamental questions, and we are not dependent upon speculation or naturalistic research for information,—we have our Lord's own answers.

The best thing a teacher can do today is to let our Lord speak to his class: that is, to bring home the words recorded here to their minds and hearts. This is REVELATION, and any effort of yours to restate it is apt to confuse it and dilute it, except as you may throw light on it from other Scripture.

The reality of heaven, 1-4.

Our Lord's departure and return are plainly declared. Nowadays there is marked interest in the unseen world and the future life. Whatever these words imply, we may surely infer there is reality beyond. Jesus is the only person in human experience who came from the other side. He knew, and we must rest in faith upon his declaration.

This revelation was to be the source of comfort for the disciples. He would rejoin them. Meanwhile, during his absence, he tells them—beginning at verse 12, after he has answered the interruptions,—that believers on him shall have increased power in service and in prayer in his name, and that the obedient shall receive the gift of the Holy Spirit.

The way to God, 5-7.

What mere man would dare to use such words?

The existence of God, 8-11.

"Shew us the Father! That is all we need." It is humanity's unceasing cry. The answer is in the person of the historic Jesus of Nazareth. In him—his character, his words, his acts,—is the revelation of the Father. God is as real as Jesus. To know Jesus is to know God.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

JANUARY, 1925.

THURSDAY, 1st. *In the beginning God. Genesis 1. 1.*

We should begin each new year with God. To start the year with God will give us a heavenly impulse which will make the whole year mean more to us.—J. R. Miller.

FRIDAY, 2nd. *As thy days, so shall thy strength be! Deuteronomy 33. 25.*

It is a blessed secret, this of living by the day. Anyone can carry his burdens, however heavy, until nightfall. Any one can do his work, however heavy, for a day. Any one can live sweetly, patiently, lovingly and purely until the sun goes down. And this is all that life really means to us: just one little day!

Do today's duties, fight today's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them! God gave us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—"New York Tribune."

SATURDAY, 3rd. *Be courteous! 1 Peter 3. 8.*

Not merely polite, but friendly-minded. It is the way to keep friends as well as to make them. How can I have this feeling of friendliness for all men? If you would be courteous, be Christlike!

SUNDAY, 4th. *I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted. Luke 18. 14.*

We should do well to ask ourselves before we go to church, What am I likely to bring back with me? Can there be room for blessing if I am already full of pride? Might we not hope that we should return from worship as the publican did if we but felt as he did? There would be cause for

cheerfulness after worship and prayer if we humbled ourselves when we knelt down.

MONDAY, 5th. *Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh! Matthew 24. 44.*

Ready to go, ready to wait,
Ready a gap to fill:
Ready for service small or great,
Ready to do his will!
—Miss M. P. Stringfellow.

TUESDAY, 6th. *Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Matthew 5. 16.*

A consistent life honors God and yourself.—John Timothy Stone.

WEDNESDAY, 7th. *Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them! Ezekiel 36. 37.*

Prayer is the forerunner of mercy. You have found this true in your own personal experience. If we had the blessings without asking for them, we should think them common things, but prayer makes them precious.—Charles H. Spurgeon.

THURSDAY, 8th. *Arise, and go into the city, and it shall be told thee what thou must do! Acts 9. 6.*

Duty's path always opens for us as we go on: not before we start, but as we obey and move forward.—J. R. Miller.

FRIDAY, 9th. *Abide in me, and I in you! John 15. 4.*

Abiding in Christ does not mean that you must always be thinking about Christ. You are in a house, abiding in its enclosure or beneath its shelter, though you are not always thinking about the house itself. But you always know when you leave it!—F. B. Meyer.

SATURDAY, 10th. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. John 17. 15.*

It is for active service that soldiers are drilled, and trained, and fed, and armed. That is why you and I are in the world,—not to prepare to go out of it some day, but to serve God in it NOW.—Henry Drummond.

SUNDAY, 11th. *First be reconciled to thy brother! Matthew 5. 24.*

What scenes would take place before church today if this exhortation were followed! What confessions, what restitution, what tears of joy and shaking of hands! What families would be reunited, what joy would overflow the hearts of men and women! How the promises of God would come like rich legacies to our souls if only we set all things right in will and heart and act toward those who have claims against us!

MONDAY, 12th. *What I do thou knowest not now, but thou shalt know hereafter. John 13. 7.*

What you know not now you shall know hereafter. Wait, do your work lovingly, intelligently, sympathetically, and work till the last beam of the sun withdraws from the field and you can hardly see the furrow you have been ploughing. There is something more: let that be a balm to you! This world is not all. The air is full of farewells, but it is also full of salutations and benedictions.—Joseph Parker.

TUESDAY, 13th. *By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. Hebrews 13. 15.*

Take joy home,
And make a place in thy great heart for her,
And give her time to grow, and cherish her!
Then will she come and often sing to thee
When thou art working in the furrows: aye,
It is a comely fashion to be glad.
Joy is the grace we say to God.
—Jean Ingelow.

WEDNESDAY, 14th. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need! Hebrews 4. 16.*

So thick do heaven's mercies fly that the arrow of prayer can never be shot aright without bringing down some blessing. If it bring not what we seek, it shall bring us that which we need.—Mark Guy Pearse.

THURSDAY, 15th. *He that believeth on me, as the scripture hath said, out of him shall flow rivers of living water. John 7. 38.*

I accept that promise. I do believe that from me rivers shall flow, rivers of living water: and God shall be glorified!—J. Hudson Taylor.

FRIDAY, 16th. *Then Judas . . . . repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood! Matthew 27. 3, 4.*

Especially, repentance means a definite refusal to abide any longer in sin.—George Hodges.

SATURDAY, 17th. *Great peace have they which love thy law, and nothing shall offend them. Psalm 119. 165.*

Peace and poise, whatever happens!—John Timothy Stone.

SUNDAY, 18th. *Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. Matthew 5. 16.*

In proportion as we are yielded to the Christ, in whom we profess to believe, actually and really yielded to him, the light shines. Every day either light or darkness,

either grace or malice, either truth or falsehood, either love or hate, either life or death, in the home, in the office, wherever we are, these things are flowing forth from us to others.—G. Campbell Morgan.

MONDAY, 19th. *He that is void of wisdom despiseth his neighbor, but a man of understanding holdeth his peace. Proverbs 11. 12.*

A man of understanding is not only known by what he says, but also by what he leaves unsaid.—James Ostema.

TUESDAY, 20th. *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Psalm 107. 8.*

Arise, arise, my soul, and praise
Give to the Lord of nights and days!
Forth on the path of life once more,
And God, the glorious, adore!

The thought of him made glad the night,
His service gave the day delight.
Both have we at his footstool spent,
In his blest fellowship content.
—Narayan Vaman Tilak.

WEDNESDAY, 21st. *Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Acts 2. 37.*

Peter had not talked very long before there came gales from heaven and swept over that audience. Those one hundred and twenty were holding Peter up in prayer. —D. L. Moody.

THURSDAY, 22nd. *And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last. John 8. 9.*

The authority of conscience is the authority of the spiritual life itself. It is a voice from the angel within, saying, Spare me that indignity!—Willard B. Thorp.

FRIDAY, 23rd. *I have learned in whatsoever state I am therewith to be content. Philippians 4. 11.*

These words show us that contentment is not a natural propensity of man. Contentment is one of the flowers of heaven, and if we would have it we must cultivate it.

Brother, hush that murmur, and continue a diligent pupil in the College of Contentment!—Charles H. Spurgeon.

SATURDAY, 24th. *Men, brethren and fathers, hearken: The God of glory appeared unto our father Abraham, ... and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee! Acts 7. 2, 3.*

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service.—James Martineau.

SUNDAY, 25th. *Thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, and with him also that is of a contrite and humble spirit. Isaiah 57. 15.*

Remember the greatness of God, and be awed; the graciousness of God, and be revived; the sovereignty of God, and be humbled before him because of your sin; the sympathy of God, and be drawn back to him in loving self-surrender; the majesty of God, and know the height from which thou art fallen; the mercy of God, and be lifted back again to his own level of purpose and grace; the riches of God's sovereign love, and this unsatisfying, God-dishonoring life should be ended, and a new life, revived life, renewed strength should begin to manifest itself in all our activities. —J. Stuart Holden.

MONDAY, 26th. *Rise, take up thy bed and walk! And immediately the man . . . . took up his bed and walked. John 5. 8, 9.*

Walking with God is the best way to confute them that think religion to be but a notion. Living the Christian religion will prove that there is a Christian religion.—Venning.

TUESDAY, 27th. *Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee! Psalm 31. 19.*

Let me, O my God, stifle for ever in my heart every thought that would tempt me to doubt thy goodness! I know that thou canst not but be good. O merciful Father, let me no longer reason about grace, but silently abandon myself to its operation!—Fénelon.

WEDNESDAY, 28th. *Lord, what wilt thou have me to do? Acts 9. 6.*

Bring your plans, your purposes to God's throne! Test them by praying about them! Do nothing large or new,—nothing small or old either, for that matter,—till you have asked there, in the silence of the secret place, "Lord, what wilt Thou have me to do?"—Alexander Maclaren.

THURSDAY, 29th. *Bear ye one another's burdens, and so fulfil the law of Christ! Galatians 6. 2.*

Clear the way! Don't block the road
By idling in front of the man with a load!
If you, yourself, no burdens bear,
Give some thought to another's care!
—Don C. Seitz.

FRIDAY, 30th. *O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches. Psalm 104. 24.*

The Bible is a very old-fashioned book. It speaks as if God were doing things in the world, and taking care of things. Read

this psalm through! Science has discovered a great deal about the work of nature, but after all, really nothing that contradicts what the Bible has to say about God's part in it. God really feeds the birds, and hears the ravens, and sends the rain, and checks the storms. It is a great joy to us to know that this is our Father's world.—J. R. Miller.

SATURDAY, 31st. *Then came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. Matthew 26. 7.*

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead! Fill their lives with sweetness! Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them! —H. W. Beecher.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

How Can We Develop the Spirit of Friendship?

Proverbs 18. 24; 27. 6, 9, 10; 1 Samuel 18. 1-4. January 4.

"You're too bright and lovely to be wearing yourself out doing so much for other people," said one girl to another.

"Then I can't be very good stuff to begin with," replied the girl. "Trying to be friendly and to live happily with one's neighbors never wore anybody out yet unless the person was of such thin veneer that she was afraid people would find her out."

We not only make friends, but we develop and deepen friendship by making the effort to live happily in peace and harmony with them.

* * * * *

We read in the Book that Jonathan stripped himself of his robe, his garments, even of his sword, bow and girdle, and gave them to David.

Antonio says to Bassanio in "The Merchant of Venice": "My purse, my person, my extremest means, lie all unlock'd to your occasion!"

A man must be hard of heart if self-sacrificing love fails to develop in him a friendly spirit.

* * * * *

Madame Solari burst a blood-vessel, and was ordered a rest in the south of France as the only chance of saving her life. As her livelihood depended upon her voice, she was in despair.

When she was about to start, her friend, Jenny Lind, came to see her and said:

"I have come to quarrel with you, naughty child! You told me nothing of this, and might have gone away without my seeing you. You will want money. Take this (giving her two notes of £100 each), and remember wherever you are that friends have but one purse! God bless you!"

When friendship thus opens our pocket-book, it has reached a high degree of development.

The water placed in goblet, bowl, or cup
Changes its form to its receptacle:
And so our elastic souls take various shapes,
And characters of good or ill, to fit
The good or evil in the friends we choose.
Therefore be careful in your choice of friends,
And let your special love be given to those
Whose strength of character may prove the whip
That drives you ever to fair Wisdom's goal!
—Translated from the Japanese.

Henry W. Longfellow is an example of advancement and development largely through the influence of intimate personal friendships made during his college course. He himself acknowledges it in his letters by affectionate references to these lifelong friendships made in Bowdoin College.

Justice Lamar of the Supreme Court wrote in his will:

"My friendships, many and precious, I leave to my family, in the hope that they will be cherished and continued. I know of no enemies, but if such hereafter unhappily arise, let them be forgotten!"

How to Read the Bible Helpfully.

Psalm 19. 7-14; Matthew 7. 24-29. January 11.

A soldier in the late war was given up to die. The surgeon ordered his parents to be notified. The father hastened from a long distance, carrying with him a loaf of bread the mother had made.

When the father arrived the boy could not be roused. Then the father, holding the bread in his hand, bent over the boy and whispered:

"Son, here is a loaf of your mother's bread which I brought from home!"

"Bread from home!" faintly whispered the dying man. "Give me some, quick!"

The request was granted. It was the turning point, and from that hour the lad began to mend.

God's Word is bread from heaven, the bread of which if a man eat his soul will be fed. Beloved, do not fail to eat your daily portion!

* * * * *

A moment in the morning take your Bible in your hand,
And catch a glimpse of glory from the peaceful Promised Land!
It will linger still before you when you reach the busy mart,

And like flowers of hope will blossom into beauty
in your heart.
The precious words, like jewels, will glisten all
the day
With a rare effulgent glory that will brighten all
the way!

* * * * *

In Mexico City a lad from the interior came into a mission school. As he seemed different from the other boys, neither smoking nor drinking nor using bad language, the teacher asked him why this was. He replied:

"We have a book at our house, and in this book are many things that make one think. I read it, and I wonder if it is wrong to do this and that, and then I will not do it if it is wrong. The book is called the Holy Bible. It makes my people happier, different, healthier and better than others. I wish there were more that read and understood it. I want to learn how to teach them."

What a lesson to us who live in a land of Bibles, yet with sin and misery and degradation all about us!

* * * * *

A celebrated minister, visiting in a New England village, attended a weekly prayer meeting. The pastor called on Brother Merrick to pray. The visitor reverently bowed his head, but it was soon lifted, gazing in wonder at the transfigured face of a man in working clothes who prayed in the very language of heaven.

After the service this minister said to the pastor:

"Brother Merrick's prayer was the greatest prayer I ever listened to. Who is he?"

"That man," was the reply, "is just a plain mill man, educated simply by reading the Word of God. Scores have been converted through his prayers. He just takes God's own words, and hands them straight back to him. He is a living example of the mysterious brain-building quality of the Old Book, that educates, enriches, and refines."

Friendliness As Expressed through Medical Missions.

Acts 14. 8-18; Matthew 4. 23, 24. January 18.

Twenty years ago a mission hospital was established in one of the most conservative sections of India. The leading government official of that district recently said he believed that the absence of anti-European agitation and the general serenity of that district were due in large measure to the sympathetic and friendly feeling that had gone out from that hospital through its consecrated missionary physicians and their corps of equally consecrated nurses and other hospital attendants.

Medical missions have a value all their own, quietly spreading the knowledge of what Christianity really means.

It has been stated on good authority that the operation of a mission hospital in Japan was the first incentive to that country's charitable work, resulting in the establishment of orphanages, homes for discharged prisoners and for the disabled aged, blind asylums, schools for the poor, and a goodly number of hospitals.

The East may look with indifference upon Western teaching and preaching as promulgated by our missionaries, but its response to our healing ministry is whole-souled and hearty. Through this the East is learning much of Western sympathy and friendliness for the afflicted in body and soul.

* * * * *

A Mohammedan father in east Turkestan was so rejoiced at the restoration of his sight by a medical missionary that having no money to offer the doctor he brought his daughter, an only child of 12, and gave her as a fee, asking that she be "trained in the healing touch."

Our lives become contagious when they become compassionate and helpful. There is no magnetism comparable to the sympathetic touch of the man or woman who loves souls. Such love and friendliness predominates in our medical missions. God bless them!

* * * * *

Once when Dr. Shepard was holding a clinic at Aintab for some wounded Kurds, his assistant, Dr. Goodsell, overheard the soldiers discussing the reason why Dr. Shepard came to Turkey. Some said to do penance, others for a bigger salary. Finally the Kurd upon whom Dr. Shepard was working said:

"You fellows don't know what you are talking about! Two years ago, when my wife was sick, we took her to the hospital at Aintab. For three weeks I waited, and went every day to the hospital. You should have seen the way she was treated! The people at that American hospital had a strange way of talking about a man named Jesus. A patient gave me a Gospel. I read it. Now if any of you want to know the real reason why Dr. Shepard came to Turkey, just read that book!"

Our Part in Our Denominational Program.

Romans 12. 3-13. January 25.

A tourist, armed with his guidebook, went up to the curator of the famous Tribuna of Uffizi gallery in Florence, and asked:

"Are these your masterpieces? I certainly do not see much in them myself!"

"Sir," replied the curator, "these pictures are not on trial: it is the visitors who are on trial!"

All the leading denominations are historical and well established forces. They are not on trial, but you are, in all the departments of service your particular de-

nomination is undertaking,—its evangelistic program, its educational work, its finances, its community service, its Sunday school work. Are you going to fail in this trial through indifference, idleness, ignorance, or lack of unity of purpose? Of course you are not!

* * * * *

Some say they can do the same work a church does without joining any denomination. Of such Beecher once said:

"The ferry company would feel no jealousy of a man who would prefer to swim to New York. Let him do it if he is able, and we'll talk about it on the other shore! Probably trying to swim would be the thing that would bring him quickest to the boat. God has no jealousy of a man doing his work without the aid of a denomination. Trying to do so, however, will be the quickest way to bring him into some church for assistance and influence."

Ten young men in a certain church combined to raise a missionary's salary of $1000. When others offer to take a share, they reply:

"This is a close corporation, and there will be no vacancies except in case of death. You can go and form another like it."

Go and do thou likewise, i.e., take a part in your church's missionary enterprises!

* * * * *

An infidel said to a little boy of Christian parentage: "Do you know this earth is as it were a lost sheep among millions of stars and planets, many times larger than the earth? Can you believe that God looks after this little spot we call the earth, and such a little boy as you are?"

"Yes, sir," said the lad, "it is God's way to look after the little ones!"

Take a part in your denominational program arranged for the children! See that it is so finely organized that not a child is overlooked!

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

JANUARY, 1925.

Thursday, 1st. Luke 9. 1-17.

The companions of Jesus now become messengers and evangelists. Some of the words used in their commissions may be considered local and temporary, being conditioned by the customs and the climate of that time and place. Does this apply to the words giving them power and authority over all demons, and to cure diseases?

The whole problem of healing is beset with difficulties. Jesus does not discard means in working his own cures: he uses his hands, he makes clay, he uses water, etc. Those who regard the injunction as of universal and permanent significance are prone to exaggerate physical "fitness," and to be very presumptuous in their approach to God. We know the importance of sanitation, the causes of infection, the value of food and sleep. The nature and cure of infirmity is so plain in most details that to ignore the assistance and the advice of those who have specialized as doctors, expecting our heavenly Father to condone our behavior and make up for our perversity, is not a mark of reverence. On the other hand, we should seek his aid, and that believingly.

Erdman wisely observes: "It is true, however, that those who represent Christ must ever be concerned for the mental and physical conditions of mankind, even though the great purpose is to bring a message of spiritual import." Ross points out that Jesus sent his disciples on their errands well provided for, especially in three particulars. "He shared with them his own adequacy to meet human ills and needs, his own detachment of spirit, his own sense of the solemn urgency of the hour."

A singular fact about the miracle of feeding the multitude is that it is recorded in all four Gospels. It presents us with a contrast between Jesus and his disciples. They see the need of the multitude and say, "Let them shift for themselves: it is not our responsibility!" Jesus says, "Give them to eat!" They measure their apparent resources against an apparent need. Jesus insists that our resources are more than material. When Jesus helps, he does not dispense his works anyhow. He has the multitudes under disciplined control: they sit in companies. He turns everything into a holy engagement: his breaking of bread was a sacrament. Note also the word "gave." Literally and accurately, it is "kept giving": it was a continuous action.

Notwithstanding all that Jesus did, his act was in danger of being regarded as a work of magic. Today we are apt to miss the lesson of all his works, which is, in the words of Ross, a "laying upon the church the responsibility for the world."

Our Father, we begin the New Year at the mercy-seat! We pray for the sweet consciousness that thy presence is going with

us. Help us to spend this year in daily companionship with thee, in daily service of our Master! Teach us to be holy! May the year be girdled with the blessing of the Lord! In Christ's name. Amen.

Friday, 2nd. Luke 9. 18-36.

For some inexplicable reason Luke omits many things that ensued on the miracle just recorded. We have to turn to Mark's Gospel to discover what happened, or we may read the 6th chapter of John and get a glimpse into one of the critical hours in the life of Jesus.

Apparently his career is at a crisis. He has escaped to a lonely region, and beyond the reach of Herod. A reaction has set in among his disciples. The Master spends much time in prayer: he is constrained to challenge them as to their attitude. "But ye, whom say ye that I am?" Peter says, "Thou art the Messiah of God!" Did he, and they for whom he spoke, fully understand the meaning of the phrase? No! Therefore they must not proclaim their affirmation. Later they would be more perfectly instructed, and then they must not keep silence, but must witness concerning him.

This deeper and fuller meaning of the phrase was then explained. The cross is part of the Messiah's burden. It is also part of the burden of all who would be his disciples. What does it mean? Luke says it is to be a daily load. Grieve says, "Cross-bearing is not simply self-denial culminating in martyrdom, but a continuous discipline to be exhibited in ordinary and everyday life." The disabilities involved in discipleship are not accidental, but inherent in the relationship men hold to the Master.

To make this plain necessitated the taking apart of three of the disciples, as key-men. These Jesus conducted to a mountain. During the time of their solitude he spent himself in prayer. He became transformed, or transfigured. Stock says, "The word is literally metamorphosed, and means changed in form. Our Lord was in the form (morphé) of God, he took the form (morphé) of a servant, and now he was meta-morph-osed." Luke, however, avoids this word, and simply says his countenance was altered.

O God, teach us to pray! Wherever we may be, make us conscious of thy presence and our need! Teach us how to think, give us new motives and desires! May our lives be chastened by communion with thee! Amen.

Saturday, 3rd. Luke 9. 37-50.

Peter found the beatific glory so amazing that he would fain dwell in its lustrous beauty, forgetful of the world with its suffering and need. Jesus sees life in its wholeness, the reality and peace of spiritual communion, the actuality of sorrow and suffering. He did not say, "This misery is not mine. These people do not belong to me." Human distress was a challenge to him.

This child, an only son, was a pitiful object. When the fits seized him he fell as though he had been hit by the fist of a prizefighter. No wonder his attacks dismayed his parents and friends!

Ross analyzes this passage with a view to discovering some defects in the disciples. He notes how ineffective they could sometimes be, and he quotes T. R. Glover's criticism of Marcus Aurelius, "He worked, he ruled, he endowed, he fought; he was pure, he was conscientious, he was unselfish; but he did not believe, and he was ineffectual." They could be filled with selfish ambition. They could be narrowly intolerant.

Is Jesus calling attention to a childlike spirit? Or to the service of little children as emblematic of service to the weak and defenceless? Is our greatness to be measured by the spirit with which we undertake the lowliest duties? Apparently to seek leadership is wrong: to give ourselves in behalf of others is ideal. Leadership arises out of our power to win others to like-minded service. One implication of this is seen in what Jesus said concerning the man who had caught the spirit of service without accepting the name or rôle of discipleship. He is an ally, and to be encouraged.

Our Master and our Lord, give us breadth of sympathy and understanding! Help us to overcome prejudice, to see the good in others! Shew us our own faults, and give us grace to eradicate them! Amen.

Sunday, 4th. Luke 9. 51-62.

This passage is peculiar to Luke. It tells what happened on the last journey from Galilee to Jerusalem.

The first portion of the journey was by the direct route. The attitude of the Samaritans was to be explained in some measure by the season of the year. Multitudes of Jews were going up to Jerusalem for the Passover. The Samaritans had always resented the centralizing of worship in Jerusalem. Their bitterness was born of religious prejudice, and the occasion caused it to break out in refusals of hospitality. Later they showed a different attitude, but that was because they had got to know the Master.

The action of James and John was possibly due to "nerves." They were under a great strain. They felt the deeper shadows. They had a vague feeling of tragedy ahead. Hence they resented the slightest unkindness shewn their Master.

On verses 57-62 Ross says: "Modern psychology tells us that there are two types of human will,—the precipitate type, eager, active, impetuous, and the obstructed type, cautious, irresolute, entangled. If that distinction holds, then the first of the three

men whom we see in this passage belongs to the first type, the other two to the second." How many there are of the precipitate type,—thoughtless, rash, impulsive! They imagine discipleship to be a formal thing, but one which brings strange ecstasies and endows with strange powers. They see not the disabilities it imposes. On the other hand, how many there are who refuse the highest, making a temporary duty more important than the highest and holiest of all duties! How many more there are who postpone the acceptance of a great trust on the excuse of social duty!

O God, give us a courageous faith! May we respond to the call of the Master now! Help us to forsake all and follow him! Help us to give ourselves to him without reserve! Amen.

Monday, 5th. Luke 10. 1-24.

Why did Jesus choose twelve disciples? Why did he send forth 70 messengers? If it is legitimate to imagine that the twelve disciples represent the twelve tribes of Israel, then it is legitimate to imagine that Luke's narrative suggests the seventy nations into which the world was thought to be divided. Luke believes in the universality of the gospel.

Who were included in the seventy? There is an early tradition which names Matthias and Barabbas, Barnabas and Sosthenes, as belonging to the band. Their ministry was to be private and public, domestic and civic. To each and all the message of the kingdom is fraught with solemn responsibility. It is designed in mercy, it may be a herald of doom.

The mission met with a great response. These messengers of the kingdom found themselves charged with new and strange powers. On verse 18 Plummer says, "The tense of the first Greek verb implies continuous action: 'I was beholding Satan as he fell.' While they were working, their Master had been following them in spirit, gazing (as it were) on each stage of their victorious conflict. Their triumph over the demons was the beginning and the earnest of a final conquest over Satan as the prince of the demons. Above all exercise of power was the consciousness of the divine life, the feeling that they had a Father in heaven, who had, to speak after the manner of man, registered their names as citizens of his kingdom."

We must not limit the reference of the words "wise and prudent" to scribes and Pharisees. They refer to the intellectual of all ages and nations who have missed their way in life, but seek satisfaction in propositions and postulates, which can only be found in fellowship with God in Jesus Christ. These simple souls had gone in the power of the Spirit and had found their mission a continuous triumph over the ills and terrors of life. Jesus had made a revelation, and they had received it with these results.

Our Father, open our eyes to see thee in Jesus Christ our Lord! We long for the vision of God: may the face of Jesus be a mirror in which we behold thee! So shall we have confidence and hope. Amen.

Tuesday, 6th. Luke 10. 25-37.

What impulse lay behind the challenge of this lawyer? Was he simply seeking to try his wits against this brilliant and original Thinker? At any rate, Jesus replied quite seriously, seeing common ground on which to carry on a discussion. He and the lawyer are agreed on the secret of eternal life. What led the lawyer to seek escape by asking such a question as, Who is my neighbor? We may not be able to discover the motive, but we need to be thankful for the question because of the answer.

Grieve says: "The parable answers the question 'Whose neighbor am I?' not 'Who is my neighbor?' But the question 'Whose neighbor am I?' is after all the more important, and it is like Jesus to turn the problem around so as to emphasize this. True, one would have expected a story showing how Jew should help Samaritan, not Samaritan a Jew, but neighborliness is independent of nationality, and here the Samaritan puts the Jew to shame." Loisy says, "The Samaritans, as such, are not put above the priests and Levites, but a charitable Samaritan is worth much more than a priest without charity." Montefiore says, "The parable is one of the simplest and noblest of all. Love, it tells us, must have no limits of race, and must ask no inquiry. Who needs me is my neighbor. Nowhere in the Old Testament is this doctrine so exquisitely and dramatically taught." This is high commendation from a Jew.

Mercy is not a mere emotion. Like love, mercy demonstrates itself in acts. A man who does not do what Christ would have him do is not possessed of Christ's spirit.

O God, grant that we may be prepared to meet life's emergencies! May our hearts be so imbued with the spirit of Jesus that when we see objects of pity, our impulse and our ability may join hands in helpful ministry! Teach us neighborliness! For Christ's sake. Amen.

Wednesday, 7th. Luke 10. 38-42.

The connection of this story with the parable of the Good Samaritan is not accidental. It is designed to show us the balance in life. Someone has said, "The next duty after love of one's neighbor is that of listening to the gospel." Grieve says, "The contemplative life is the complement of the active."

We can easily understand the impulse of Martha to give the Master the best she could prepare. He was an honored guest, and deeply beloved. He had come on a

journey, and needed refreshment. He understood her, and with fine breeding told her that his requirements were very simple, just one dish would suffice. Then he interpreted Mary's impulse, and at the same time emphasized another need, which Mary was supplying, the need of some one who would recognize that his soul was hungering as well as his body: he was in need of understanding. Erdman points out Mary's intuition of what Jesus wished. "She knew that he desired, not for his own sake, but for theirs, to reveal himself and to deliver his heavenly message, and thus, according to the fine art of hospitality she considered first the wish of her guest, and was thus doing more to entertain the Master than was her sister."

O Lord, give us grace to be still! Take the fretfulness and chafing out of our lives! Help us to see the spiritual side of life, to respect the spiritual craving which drives our friends to the shelter of our homes! Amen.

Thursday, 8th. Luke 11. 1-13.

The effectiveness of the teaching of John the Baptist, as of Jesus, lies in the impulse and craving each created among their disciples for prayer. The disciples of John had been carefully instructed in prayer, and the beauty and power of their address to God impressed the disciples of Jesus. Moreover, our Lord's followers had seen and heard their Master in prayer. They had witnessed the mighty results of prayer, and they came to him in urgent entreaty that he would teach them how to pray. Prayer became one of the marked characteristics of the early Christians.

In an interesting document known as the "Didache," written about the year 100 A. D., believers are enjoined to use the Lord's Prayer three times a day. The model prayer reveals an attitude towards God. He is addressed as "Father." His fatherhood is revered and treated as a hallowed relationship. Its implications are recognized. He is as much the father of our brethren as he is our father.

His kingdom may assume organic form, but must not be confused with any organism,—not even the church. It is a kingdom of truth, a kingdom in which the divine rule dominates thought and action. It must come into our individual souls before it can work itself out in institutions and enactments. It makes life dependent on his care, and common food into a divine dispensation.

The sentence on forgiveness is arrestive. "Forgive us BECAUSE we have forgiven others!" How many of us could finish the Lord's Prayer if we were sincere? It is points like these which make the difference between Christ and other teachers.

In nothing is the uniqueness of the teaching of Jesus more manifest than in his parables. He dares to present God to us so simply and humanely. In the friend who approaches another when neighborliness is embarrassed in its expression, and feels that he can afford to disturb another and plead insistently because of his motive, he finds a way to get help from God. Ross says, "There is something rebuking, and yet amazingly encouraging, in our Lord's serene confidence that there is no such thing as an unanswered prayer. This does not mean that every request receives a specific answer in the shape in which we ask it: our Lord himself prayed three times that the cup might pass from him, nevertheless the cup remained. Still, it is true that there is no such thing as an unanswered prayer. Prayer is itself a moving of the door: we are NEARER to God than if we had not prayed. Prayer is an education and an illumination: we are SURER of God than if we had not prayed. Prayer is an uplift and a transfiguration: we are LIKER God than if we had not prayed. Prayer is the way of discovery, the way of achievement, the way of reception, until our frail lives are filled with all the fulness of God. That is why Oliver Cromwell wrote to his daughter:

" 'To be a seeker is to be of the best sect next to a finder; and such an one shall every faithful, humble seeker be at the end. Happy seeker, happy finder! . . . . Dear heart, press on!' "

Teach us to pray, dear Lord! We know not with what words to address thee: be thou our wisdom! We know not what to ask: let thy Spirit intercede in us and through us! Amen.

Friday, 9th. Luke 11. 14-36.

Nothing more infamous was ever suggested than this. It is the sin against the Holy Ghost. Part of its infamy is revealed in the way in which the thing was spread. It was not an open and direct charge, but a whispered infamy. The gossiper is always a social peril. These men try to destroy the influence of Jesus by preying on the superstitious fears of people. Plummer says, "The searcher of hearts enters on a full answer to the charge. Of all the accusations brought against him this was the one that caused the greatest pain, and drew forth the most indignant answer. He had restored peace and joy, freedom of reason and will, to those who had lost them, had been doing his Father's work on earth, and he was accused of being in league with the powers of evil! The work of healing was represented as the bait of the tempter, luring men to their final destruction."

The Jews were possessed by the demon of unbelief. Josephus goes so far as to confess that their wickedness had filled the cup, and destruction was inevitable. It has been wisely said that "the empty heart is in peril." Life must be positive to be safe. A mind fettered by negations and a heart

devoid of devotion to one higher and purer than itself are prey to the invasion of evil impulses.

Erdman says: "At this juncture a woman out of the multitude interrupted with an expression of congratulation for the mother of Jesus. In reply Jesus intimated that his mother might rightly be called 'blessed,' but that the woman had missed the real point: it was a privilege to sustain to Christ such a close human and natural relationship, but better far to possess that spiritual kinship which is indicated by faith and obedience to God!"

Blessed Lord, we rejoice in the light of thy presence: help us to walk in the light while the day lasts! If there is any darkness in our souls, may thy presence disperse it and heal us of its plagues! Amen.

Saturday 10th. Luke 11. 37-54.

A Pharisee invited Jesus to an informal meal. The Master was exhausted by the pressure of life, and glad to gain a brief respite. His tiredness led him to neglect a ceremonious washing of hands, on which the Pharisees laid great importance. The Pharisee could not hide his amazement, or the imputation of some deficiency in piety. Jesus felt that such conventionalities and such a spirit needed rebuke. He charged them with four faults,—frivolousness, insincerity, pride, corruption. Sacraments do not condone wrong. Jesus was not the only one to note their hypocrisy. The Sadducees used to sneer at them, saying that if they could get at it they would wash the sun. We must be aware of godless ecclesiasticism. Farrar says, "The general lesson, that God does not care for ceremonies in themselves, and only cares for them at all when they are accompanied by sincere goodness, is again and again taught in Scripture."

Ross says: "The Master's anger awakened anger. It is a strong word which the indignant scribe uses in verse 45, 'Teacher, in speaking like this thou insultest us also!' Yet the man's blustering words could not hide the facts which our Lord laid bare with just severity, with an eye then, as always, to truth and not to peace, to the welfare of the poor and despised, and not to the complacency of the proud and greedy. Very suggestive is the contrast between what the lawyers of the day heaped on men, —burdens, and what they took from men, —the key of privilege. They added burdens, but they subtracted light and life, by making everything difficult, cumulous, complicated, a task instead of a joy. And so our Lord on his own side, and these men on theirs, felt the inherent antagonism between his religious conceptions and theirs."

Our Master, who art all pure and always devoted to the welfare of those whom thou didst come to redeem, teach us to be like thee! Grant that our temper and our prejudices may be subdued! Amen.

Sunday, 11th. Luke 12. 1-12.

The issues were now drawn between Jesus and the ceremonialists. And it was obvious that the antagonism was inherent in the two views of religion. Therefore the disciples, if true to their Lord, must encounter persecution. In view of such an inevitable fact the Master turns to them with a message of encouragement. Fidelity and fearlessness are the generators of triumph. The ceremonialists stand exposed. Their cause is so weak they are bound to be defeated. They know it, and chagrin and fear will cause them to strike viciously at that which will lead to their undoing. "Hypocrisy is not only wrong, but useless: a day is coming when all masks will be torn off."

Notice the effect of the tidings of an open break between Jesus and the Pharisees and scribes. Nothing will raise a crowd more speedily than news of a religious quarrel. Let organized ecclesiasticism attack a critic, and every ear will itch for tidings of the battle. So here myriads of people suddenly assembled, in their excitement they tramped on each other.

Jesus is evidently laboring under deep emotion as he warns his disciples. Hypocrisy tries always to do its work in hiding. Lovers of truth must expose it. A man is responsible for the things he says in private as well as for his public utterances.

Who is referred to in verse 5? Can it be that Jesus ever counselled men to fear the devil? How could the devil ever cast anyone into Gehenna? No, we are not to fear the devil, but we are to fear God.

Almighty Lord, may we be free from hypocrisy! In word and deed may we be pure! Restrain us from censoriousness! Amen.

Monday, 12th. Luke 12. 13-21.

This man has been described as "an egotist incapable of caring for anything but his own selfishness." He was a blunderer incapable of seeing his fortune when it dangled before his eyes. The glint of gold seems to blind men to what is true riches.

On the answer of Jesus Erdman says: "Possibly this reply contains a message for the modern day, and warns against confusing the functions of the church with those of the state. The sphere of the church is spiritual, and its province is not to determine questions which are commercial and political. The church, however, does provide and inculcate principles which are involved in all moral questions, and which determine justice and right in every sphere of human life. Thus Jesus refuses to divide the inheritance, but he pierced to the roots of the request and saw that the man was neglecting the civil law, and seeking the support of a religious teacher because he was moved by avarice. It is this same love of money that lies at the root of most

of the injustice and inequality and cruelty which burden the world today."

The farmer in the parable had acquired his estate honorably. His fatal mistake lay in his fondness for property in itself, and not as a means to an end. He did not regard his rich harvest as an alms-box, but as a thing of personal moment. Hence he confused his soul with his possessions. His riches cloaked his personality.

O God, grant us a deeper respect for truth, for the purposes of thy church! Help us to escape from all littleness of soul! May our powers be consecrated to thy glory and the blessing of our fellows! In Christ's name. Amen.

Tuesday, 13th. Luke 12. 22-34.

The disciples had forsaken lands, barns, houses, money for Christ's sake. They had to live, however, and hunger will gnaw at the vitals of a saint as well as a sinner. So Jesus bids his friends watch themselves lest care about ordinary necessities shall disturb them. They must not be overanxious, as though life rested entirely on chance. They had the knowledge, resources and power of God at the back of them. It is the harassment of uncertainty against which Jesus warns them. He does not counsel presumptuous folly. He does not discourage provident foresight. He does exhort to a strong confidence in the personal interest of God. Life is a bigger thing than what can be sustained by a square meal. It is life in its fulness which concerns God, and because we are what we are he can be trusted to keep body and soul together.

Plummer says: "Assuming a personal will, the will of a Father, as that which governs the order of the universe, we may trust to its wisdom and love to order all things well for the highest as for the meanest of its creatures. For those who receive whatever comes in the spirit of contented thankfulness, i.e., for those who love God, all things work together for good." If it is the Father's good pleasure to give us the kingdom, it must also be his pleasure to give us the common necessities of life. The aim of life must be the kingdom, that is, living in accordance with God's law of righteousness. If we are built upon that law we shall not doubt about receiving the just and necessary things of life.

Our Father, deliver us from the fear which has torment! Make us industrious, frugal, thoughtful! Deliver us from anxiety and from avarice! Help us to place thy will as supreme over our lives! Amen.

Wednesday, 14th. Luke 12. 35-59.

This passage refers to the parousia. The coming of the Lord is not to be made an excuse for passive waiting, but an inspiration to active service. He who expects to join the triumph of the Lord must be free from entangling habits and besetting sins. There are occasional hints by our Master that his return will be soon, but more often he suggests delay. Suddenness does not mean soonness. One has put it, "The parousia does not come so quickly as impatience, nor yet so late as carelessness, supposes."

The question asked by Peter impels the Master to insist on the special need for watchfulness on the part of those who were nearest to him. The temptation to laxity is peculiarly subtle. We take things for granted. We become formal in our ministries. We aim at popularity, or at pleasing people. We cease to realize that souls need nourishment. Hence we become careless and faithless. But the owner of the flock will not tolerate such an abuse of trust. Exceptional privilege carries exceptional guilt. We are not punished for our ignorance: we are punished for our wilful neglect of knowledge. Erdman says, "If a Christian minister has been faithful in feeding his people with spiritual food, he will be rewarded with even higher opportunities for service; but if the long delay of his Lord's return shall make him forgetful and unmindful of its reality, if he shall use his high position selfishly or his power unkindly, then when the Master appears he will be punished with the utmost severity."

On verse 49 Farrar says: "The metaphor is probably to be taken in all its meanings: fire as a spiritual baptism, the refining fire to purge gold from dross and burn up the chaff of all evil in every imperfect character, and the fire of retributive justice." Grieve, however, says, "Fire is what Jesus has come to cast on the earth: here it probably means division. Would that the discord had set in,—it would mean that the kingdom was nigh! But something else has to precede the kingdom, perhaps also the discord, viz., his death, here referred to as a baptism, i.e., a new consecration."

O God, guard us against careless indifference! Teach us the seriousness of life! May we be cleansed from defilement and quickened in holy energies! In Christ's name. Amen.

Thursday, 15th. Luke 13. 1-21.

This chapter is filled with sayings and incidents bearing on the problem of personal salvation. It is so easy to make mistakes about it. Stock says, "The words 'save' and 'salvation' are used in the New Testament in three senses. Thus, St. Paul tells the Ephesians that they have been saved, and writing to Timothy he says God saved us. But he also speaks of salvation as a thing going on, and of its being something yet to come, So we have present, past and future salvation, and it is quite right to say 'We are saved,' and 'We are being saved,' and 'We shall be saved.' But what

this chapter teaches is that it is not external connection with the church of God that we must be judged by: not privilege but life, not leaves but fruit, not descent from Abraham (literal or figurative) but entering the strait gate."

We must beware how we theorize. It is easy to impute wrong motives to God and wrong behavior to man. A man suffering from misfortune may not only be innocent from blame, but actually a saint. At the same time we must not ignore the fact that sin inevitably leads to disaster. "National sins, if not repented of, will lead to national destruction."

Jesus could not bear to see physical deformity or weakness. It stirred him to the depths. This poor woman, suffering from curvature of the spine, awoke his pity. His hands were used in helping her. He gave her immediate relief, and her cure was permanent. Do not fail to notice that he used means,—what we now call bloodless surgery.

We thank thee, O Lord, for all that we have tasted and handled of the word of life! We rejoice in that power which works in us, transforming our affections and desires. We praise thee for the glory that is to be. Make us steadfast, unmovable, always abounding in thy work! Amen.

Friday, 16th. Luke 13. 22-35.

On verses 22-30 Grieve says: "The two preceding parables serve to lead up to a resumption of teaching concerning the judgment. The villages are apparently in Perea. An inquirer wonders if there are few who are in the way of salvation, and is bidden with other hearers to make sure that he is in it himself. The kingdom may be extensive, yet to secure entrance is no light task, but a strenuous struggle. The mention of the narrow door, a familiar figure, suggests another door, that of the festal chamber. The master rises up (from table or dais) to shut it. There are occasions when, though one knocks, the door is not opened: mere acquaintance or even association with the Messiah does not entitle a man to the blessings of the kingdom."

Just what motives impelled the Pharisees to warn Jesus of the purpose of Herod? It certainly was not friendliness to Jesus. The Master's answer would have been very different had he not been able to penetrate the disguise. Herod, however, was not an object likely to frighten Jesus. The way in which Jesus speaks of him shows his utter contempt for such a character, a contempt never recorded concerning any other person. Jesus has his own plans. When the object which impelled him to come to Perea is fulfilled he will leave, but not before. Jesus will go to Jerusalem in his own way and in his own time. He knows what is to happen. He is going in order that it may happen.

What is implied in the words, "How often would I have gathered thee"? His brooding love is most tender and solicitous. He would fain shelter the multitudes, but they repudiate his love and are recklessly indifferent to their danger. So wicked have they been that God has withdrawn from the house of prayer. It is now their own house, but not his house. The glory has departed. Some day they may recover their spiritual vision, but not until tribulation and woe have wrung their hearts.

Our Father, give us grace to bear the difficulties of our lot! Help us to desire the ways of righteousness, to seek entrance by the gate that leads to life! Amen.

Saturday, 17th. Luke 14. 1-24.

Jesus is being entertained by a famous rabbi. It was customary among the Jews to have dinner parties and banquets on the sabbath, only all food was prepared the previous day. Jesus accepted the honor. Behind the invitation, however, there was a secret animosity. This man and those whom he had invited to meet Jesus were critical of the honored guest. Could anything be meaner?

How was it that a man afflicted with dropsy was present? He was not a guest. Was his presence accidental? No! The man was placed there as a challenge. Do you wonder at the indignation of Jesus? He accepted the situation, and challenged them with a question which they refused to argue. Jesus took hold of the man and cured him. (Note the use of the Master's hands. There was labor involved.) Jesus then teaches a lesson which Grieve puts as follows, "He shows that the true argument is, Deeds of charity and love should never be put off: they take precedence, and temporarily invalidate all ritual laws and ceremonial observances of sacred days."

The feast had been more or less of a scramble. Jesus observed the emotions of men as they struggled for position, and used the occasion to emphasize an important truth. Erdman says, "He was not merely teaching good manners or worldly wisdom, nor was he advising the pride that masquerades as humility. He was stating the great law that among his followers true holiness and conscious unworthiness in the sight of God are the real conditions of advancement and honor."

Jesus now elevates the thoughts of men from the earthly to the heavenly feast. It was a common belief among the Jews that the kingdom of God would be introduced by a great feast. Jesus teaches that if you want blessing you must consciously open

your soul to receive it. We do not appreciate our spiritual privileges. Jesus has been sent to summon these men to a great banquet, and they excuse themselves. To do so once is an affront. To do so twice is a declaration of open hostility. It was a common hostility which led men individually to refuse the invitation. Their refusal was not a plot: it was a general attitude toward spiritual things. Hence the mission of God's messenger to the streets of the world. This is why Jesus did his work in the open air. He could not penetrate the armor of worldliness in the church.

O Lord God, may our lives be clothed with humility and devoted to kindly deeds! Give us a charitable disposition! May we seek that which is in need of saving! Guard us from aloofness! May our walk be close with God! In Christ's name. Amen.

Sunday, 18th. Luke 14. 25-35.

Grieve says: "The passage is a reminder that despite the universality of the kingdom the number of its true subjects is small. To the crowd that is following him Jesus applies a stringent and sifting test. Few, after all, will reach the Messianic banquet, and only then after much tribulation." We have not merely to accept an invitation, but to comply with conditions. The way to the kingdom is not a popular triumph, but a way of sorrow, rejection, cross-bearing. A man who would follow Jesus must be prepared to accept the consequences.

On verse 26 Adeney says "A hard saying to be interpreted in harmony (1) with the spirit and character of Jesus, (2) with his method of teaching. It is impossible to believe that Jesus desired to destroy family affection. Jesus means that his disciples may so have to act in the clash of claims that their conduct will look like enmity to their nearest and dearest friends, even as though they hated their own people, while at the same time it will show such disregard of the danger of death in view of fidelity to Christ that it will also look as though they hated their own lives." The idea of Jesus seems to be that if we love the loveliest we must hate that which is the enemy of the loveliest. If once we embark on the way of high and exalted destiny we should never turn back. The time to refuse destiny is at the outset. The way to glory is a hazardous, difficult way, and a man should recognize the fact before starting.

Our God, give us moral courage! May we dare to stand alone! Even if the voice of the people is clamorous for a cause, teach us to stand as the representatives of truth, brotherhood, love! Amen.

Monday, 19th. Luke 15. 1-10.

Bruce has pointed out the different ways in which Jesus has met censorious critics who resented his friendship for publicans and sinners. He says: "These apologies for loving the unloved and the morally unlovely are full of truth and grace, poetry and pathos, and not without a touch of quiet, quaint satire directed against the sanctimonious fault-finders. The first may be distinguished as the professional argument, and is to this effect: 'I frequent the haunts of sinners because I am a physician, and they are sick and need healing.' The second may be described as the political argument, its drift being this: 'It is a good policy to be the friend of sinners who have much to be forgiven, for when they are restored to the paths of virtue and piety, how great is their love!' . . . . The third may be denominated the argument from natural instinct, and runs thus: 'I receive sinners and eat with them, and seek by these means their moral restoration, for the same reason which moves the shepherd to go after a lost sheep, leaving his unstrayed flock in the wilderness, viz., because it is natural to seek the lost and to have more joy in finding things lost than in possessing things which never have been lost. Men who understand not this feeling are solitary in the universe; for angels in heaven, fathers, housewives, shepherds, all who have human hearts on earth, understand it well, and act on it every day."

We must notice the three keywords in these parables, "one," "until," "joy." One is precious: its loss is a misfortune, its recovery is indispensably necessary. The quest is not abandoned until the one sheep is found. Whatever its condition when found, the shepherd's quest is persistent until its end is attained.

Joy is the keynote of Jesus' life and work. Heaven rings with Te Deums. On verse 5 Farrar says, "Literally, his own shoulders. All anger against the folly of the wanderer is swallowed up in love and joy at its recovery."

O Lord, we need repentance! Our hearts have been hard toward thee, and callous toward thy lost ones. Change us in thought and disposition, we beseech thee! Teach us to follow in the steps of Jesus, and to fulfil his mission! In his name. Amen.

Tuesday, 20th. Luke 15. 11-32.

Grieve says: "No passage in the Gospels needs less comment than this matchless illustration of God's forgiving love towards the repentant sinner. Nor is here any real difficulty in 25-32, which deals with the elder brother. The lesson is that those who

have not fallen are wrong if they blame this forgiving love. The Father's goodness towards the penitent does not injure them: they should rejoice at the restoration of the lost brother and the mending of the broken circle. The parable had special point for the hard Pharisaic pietists who were offended because Jesus associated and even ate with the outcast but repentant publicans and sinners. The injured air of the complacent hide-bound moralist is drawn to the life. The cold and unsympathetic attitude of the elder brother sets off the enthusiam and warmth of the Father. The parable is a unity, its theme being the reception given to the lost and found son."

The parable challenges us. Few Christians have imbibed its spirit. Most of us try to narrow the limits of the love of God. It has been pointed out that we have here the history of a sinful soul: its sin (12, 13), its misery (14-16), its penitence (17-20), its forgiveness (20-24).

God's answers to our prayers have been described as a gauntlet as well as a gift: there is a challenge in them. Having obtained the blessing, what do we mean to do with it? Sudden acquisition of power is a great temptation. It seems desirable: actually it tests our moral quality. Instead of bringing us into deeper and more grateful relationship with the Father, it may be used to separate us.

This young man lived prodigally, ruinously. Soon his gift is squandered, and he wakens to the fact that he has cut off his supplies. He is a stranger in a hostile land. There is nothing for him now but hunger of soul. The most pitiable aspect of the prodigal's retribution is his friendlessness. Despair drove him to longing for swine's food, but even this was denied him. Salvation came when he came to himself. It was a mental and moral experience.

Farrar says: "A mere flash of remorse is not enough. A journey must be taken, the back must be at once and finally turned on the far land, and all the shame of abandoned duties and forsaken friends be faced."

Our Father, thy love passes knowledge! Thou art patient with us when we are doing unspeakable things. Thou longest for us even when we are lost among the swine. Help us to share thy forgiving spirit! In Christ's name. Amen.

Wednesday, 21st. Luke 16. 1-13.

The first of these parables is a lesson in shrewdness. The surest way to guard against disaster is to make friends. No one is more pitiable than a ruined man in a friendless world. The point of the parable seems to be the need of commonsense in life.

We must not forget that it is a parable. The details are not endorsed by Jesus. His point is emphasis on a certain quality. It is addressed to the disciples. The drift of the parable is to teach a kind of prudence, but not one in which money is concerned.

I have never seen a satisfactory explanation of verse 9. The word for "unrighteous" means "false," so one commentator says wealth is stigmatized as dishonest because it is so often the origin and cause of dishonesty. But why are we to make friends with false riches? Latham says, "Riches, as riches, are never called unrighteous by our Lord. I do not think, however, that wealth in its common sense can be intended by the word 'mammon' here, for of 'silver and gold' the apostles would have none. But though the apostles had not money, yet they had advantages for the use of which they must answer. They had, in authority and position, what answered to wealth. They could regulate the lives of the converts, they could lay hands on those chosen for the ministry, they could enforce or remit certain of the laws of Moses. This power dealt with things outward,—contributions, observances, rules of discipline, and the like,—and so, if unrighteous may mean false, in the sense of unreal, as paste to diamond, then this possession of theirs which gave room for the exercise of clemency, this apparel of dignity, might be so termed in contrast with inward spiritual riches, which form part of the condition of the individual man."

I quote Latham at length because his interpretation is unconventional, but I am not convinced by it.

O God, teach us wisdom! Help us so to live that men will think kindly of us! Yet restrain us from that which is false, from a betrayal of the cause with which we have been entrusted! Glorify thyself in our lives! Through our Lord Jesus Christ. Amen.

Thursday, 22nd. Luke 16. 14-31.

To hear Jesus discoursing on money seemed laughable to the purse-proud Pharisees, and they jeered at him. They could not see how riches can interfere with religion. Jesus replies that God is the searcher of hearts, and in his sight they were abominable.

The parable of the rich man and Lazarus is evidently aimed at the Pharisees who are so scornful of Jesus' attitude towards wealth. They are entrenched in wealth and privilege. Jesus tells them a parable of a man who regarded all he possessed as his own, to be used in his own pleasure. All the wisdom of the ancients was against him, but he ignored it. He spent his time in the gratification of his foibles and appetites.

He made merry on a splendid scale, and that every day. Life was one long round of banquets.

It mattered not to him that an emaciated, starving, ulcerous beggar was lying at his gate. Beggars were taken for granted. They did not belong to him. They were not given as much compassion as the neglected pariah dogs shared.

When at last Dives and Lazarus obeyed the imperative summons and went hence, the tables were completely turned. Dives went out unattended, Lazarus went forth with angels for attendants. Conscience and memory now began their dread work. Dives was scorched with sorrowing anguish. In his misery he turned for help to the Father of the faithful. His appeal was met with tender compassion. "Son," or rather, "Child," is the word with which he is addressed. But his appeals are impossible of realization. Something more than pity is needed to bridge the gulf. As to those who remain behind, miracles will not change men's attitudes. Nothing but a radical transformation of character will be effective.

Many points in the parable cannot be discussed without raising controversy. Commentators vary in opinion. There is no doubt that many of the figures employed are Jewish, and reflect discussions prevalent in those days. How far the images and metaphors are to be pressed is a question not easily to be decided. Most scholars think that the words teach an intermediate state. Luckock in his book, "After Death," says, "The souls of the departed in an intermediate state are possessed of consciousness, memory, and sensibility to pain and pleasure. The life of all men, whether good or bad, is continued without interruption after the separation of soul and body, and retribution commences between death and judgment."

Our Father, help us to live as those who must give account! Make us wise in this day of glorious opportunity! Restrain us from selfish ease! Keep us from presumptuous sins! Amen.

Friday, 23rd. Luke 17. 1-19.

Human nature being what it is, occasions for misunderstanding are inevitable: but the man who deliberately makes a brother to stumble is so wicked that he were better dead. Every man should set a watch upon himself, and remember that his opinions and behavior may make or mar a weak and inexperienced brother. Our patience and forbearance must be unlimited: yet this must not lead us into weak sentimentalism. Love impels us to attempt to put things right and to guard our brother against weakness in his character.

Such teaching leads the disciples to cry, Lord, increase our faith! Latham says of Christ's reply, "Faith is not to be given from without: it cannot be transferred into them as though it could be poured from one receptacle into another. They are to fit themselves for it and to grow into it in the exercise of their work. When attained it would remove mountains, it would be a wealth that no man could take from them, something unalienably bound up in their existence comprising the blessing of feeling God present in their souls. Here indeed is a treasure compared to which not only silver and gold, but power and authority and the right of ordering of matters in the churches, would seem trifling and unreal, like glass beside the gem!"

When human misery presents itself to Jesus he does not dispense relief with a partial hand. He was on the borderland of Galilee and Samaria, and here he found men of both peoples meeting together as sharers in common sorrow. Custom, however, had established barriers between lepers and healthy people, and so these men were separated by one hundred paces from Jesus and his followers. But as they called across the space, Jesus wrought the cure. He demanded faith of an active kind. Their cure was wrought by the process of willing and believing obedience to his command, "Go and show yourselves to the priests!" As they journeyed they became aware of the healing process.

Only one had gratitude enough to retrace his steps and thank the Master. What a comment on human nature! Trench says, "We open our mouths wide till God opens his hand, but after, as if the filling of our mouths were the stopping of our throats, so are we speechless and heartless!"

O Lord, who hast done great things for us, teach us to be thankful! As thy power works in our souls, may we recognize from whence it came! Not unto us, but unto thy name be the praise! Amen.

Saturday, 24th. Luke 17. 20-37.

The entire passage refers to the second coming of Christ. Are its metaphors to be taken literally or parabolically? If the latter, the interpretation is spiritual.

Our Master's reply to the inquiry of the Pharisee emphasizes the importance of points of view. These men are looking for the wrong thing, and therefore they were anticipating wrong methods of realization. The kingdom they were expecting was one of power and privilege, of pomp and circumstance. They had to learn that it was a condition of heart, something ethical and experimental. The thing they imagined to be in the future was actually real at the

moment in souls akin to God. They looked for phenomena; they overlooked the actual presence of the Son of man.

Verses 20, 21 are so important I will quote three scholars. Bond says that we may interpret (a) "Among you," but in humiliation. Spiritually, of course, "within you" must be accepted as true. (b) Reference to the end, when the manifestation would be sudden as lightning, without outward sign. Plummer says, "If 'within you' be adopted, the meaning will be, 'Instead of being something externally visible, the kingdom is essentially spiritual: it is in your hearts, if you possess it at all." Alford, a premillennialist, says, "The kingdom of God was begun among them, and continues thus making its way in the world, without observation of men."

On verse 37 Grieve says: "Wherever there is corruption (as in the world of Noah and Lot,) the advent with its judgment will be operative. The saying holds true of morally dead hearts and of decadent nations."

Teach us thy righteous judgments, O Lord! Give us that sincerity which makes us aware of the kingdom of God as near and operative! May we work for its realization! In Christ's name. Amen.

Sunday, 25th. Luke 18. 1-14.

On verses 1-8 Drummelow says: "There is a close connection with what precedes. The mention of the second advent leads Christ to speak of the need of prayer and watchfulness in view of it. The main lessons of the parable are: (1) The duty of continual prayer; (2) the certain answer to prayer if it be only persistent enough; (3) the certainty that in the end God will maintain the cause of his elect against their adversaries; (4) a warning against failure of faith in times of seeming abandonment of God. The moral difficulty that in this parable God seems to be compared to an unjust judge, is best met by saying that in reality God is not so much compared as contrasted with him. The argument is, If justice can be obtained by persistence even from an unjust judge, how much more can it be obtained from the Author of all justice! It is true that God is said, like the unjust judge, to delay justice, but his motive is entirely different. His delay is due to love, love of the saints, whose faith he designs to purify and strengthen by much waiting, and love of their adversaries, to whom he gives a space for repentance before the day of vengeance comes."

The parable of the Pharisee and the publican is very searching. It is directed against all such as set up arbitrary standards and gauge their rectitude by the way they conform to these standards. The attitude of mind generates conceit. They speak because they think contemptuously of others. So far as outward behavior was concerned these two men were somewhat alike. Both sought the sanctuary, both sought God, both went to the Temple to pray. But they were poles asunder! One lifted up his eyes in proud confidence, the other bent in humble contrition. One boasted of his own goodness and superiority, the other was concerned with but one fact,—his unworthiness and need. Bond well says, "The publican had acknowledged his sin and asked for forgiveness; the Pharisee had not, and therefore obtained none."

Almighty God, we would be sincere and reverent in our approach to thee! Help us to overcome pride and censoriousness and irreverence! May we live as we pray! In Christ's name. Amen.

Monday, 26th. Luke 18. 15-43.

Great importance attaches to the word "receive." Stock says, "What do those words of Christ mean, 'Whosoever shall not RECEIVE the kingdom of God as a little child shall in no wise enter therein'? . . . . Is not the point this, that a child is peculiarly and emphatically a recipient, one who receives? It gives nothing, it earns nothing, it can (in a sense) claim nothing. It has to receive everything. There is no give and take between an infant and its mother. The giving is all on the mother's side, the taking all on the child's. So must it be with us and God. . . . . Toward God we must be recipients; toward man, givers. . . . . Observe that receiving is not exactly a passive thing: it sometimes involves asking, it always involves taking."

What led the rich young ruler of the synagogue to call Jesus good? Such a tribute was never addressed to rabbis. Was he flippant? Or was there something patronizing in his tone? In Jesus' reply the emphasis is not on "me," but on "good." It is a rebuke to the man, a demand for sincerity. The issues raised by Jesus were elementary to one trained as this young man, and he could not avoid expressing surprise. "What lack I yet?" he asked, and revealed a true seriousness underlying his apparent superiority. So Jesus appealed to the heroic in him, and set him a hard thing to do. He was not equal to the test, and turned away. Farrar says, "Nothing, however, forbids us to hope that the words of Jesus who loved him sank into his soul, and brought him to a humbler and holier frame of mind."

The prophecies concerning our Lord's crucifixion probably occurred after an interval of missionary activity. This is the third reference by Luke to the death of Christ. The first reference followed Peter's confession at Cæsarea Philippi, the sec-

ond comes after Jesus has returned from the Mount of Transfiguration. The declaration was made privately to the disciples. The fell deed will be wrought by the Gentiles, but after the Jews have given him up for that purpose.

O God, we rejoice in thy willingness to help the helpless: that one needy man in a vast multitude is yet of importance to thee! May we never undervalue another! Help us to win men to thee! In Christ's name. Amen.

Tuesday, 27th. Luke 19. 1-27.

Zaccheus was a man of considerable importance. His position was that of commissioner of customs. Jericho was the center from which trade passed between Judea and the regions beyond Jordan, hence the position of Zaccheus carried far-reaching powers.

Just what motives prompted him? He was seeking to see Jesus: was his conscience troubling him? Jesus did not go to his house simply to dine, but to tarry and hold intercourse with him. Adeney says on verse 8, "This may mean that Zaccheus was in the habit of practising the extraordinary generosity he here describes, but more probably his words indicate his intention to do so. The present of the verb is used to indicate that he has formed the resolution. He speaks of giving half his 'goods,' not half his income, as though contemplating a distribution of his property. Besides, the reference to restoring fourfold what is wrongly extorted could not apply to a constant habit. Nobody would make extortions at all under such circumstances. Lastly, it is less likely that Zaccheus is boasting of his settled habits than that he is proving himself a new man at the coming of Jesus to his house."

The parable of the pounds may be profitably compared with that of the talents recorded by Matthew. Both emphasize the idea of something which men hold in trust, something for which they must give account. In this parable each man receives a common and equal endowment, but they differ in the use they make of it. All are responsible for the use they make of their endowment. Those who are recalcitrant receive condign punishment. The pound itself does not seem a large thing, but it was a potential thing, and each man revealed an attitude toward life in his use of it. One man revealed a rare brilliance, another a cowardice that was contemptible. The lesson is that we lose what we do not use. Our endowments are a challenge to our souls.

Our Master, may we learn to trust thee! Show us our need, and give us moral courage to do those things which will put us right with thee and with our fellows! May we give our ability to thee and thy cause! Amen.

Wednesday, 28th. Luke 19. 28-48.

It will be noted that Jesus does not enter Jerusalem immediately, but spends the sabbath in Bethany, and goes forward the next day. It will be noted, further, that according to Luke the great company was made up of disciples of Jesus, and that their praise bursts forth at the point where the road discloses a wonderfully beautiful picture of Jerusalem.

The homage rendered Jesus was Messianic. They recognized him as the Christ, and made his approach a challenge to the city to receive him as the expected One. Jesus accepts such homage as is offered him. He now openly asserts his claim and exerts his prerogatives, so that every act of the rulers is recorded in its true light. The fact that the Messiah came was a token of the favor of God being extended to the people.

On the scene that moved Jesus to tears Stanley says: "The path mounts again. It climbs a rugged ascent. It reaches a ledge of smooth rock, and in an instant the whole city bursts into view. As now the dome of the Mosque El-Akse rises like a ghost from the earth before the traveler standing on the ledge, so then must have risen the Temple tower. As now the vast enclosure of the Mussulman sanctuary, so then must have spread the Temple courts. As now the gray town on its broken hills, so then the magnificent city, with its background—long since vanished away,—of gardens and suburbs on the west plateau behind. Immediately below was the valley of the Kedron, here seen in its greatest depth as it joins the valley of Hinnom, and thus giving full effect to the great peculiarity of Jerusalem seen from its east side, its situation as a city rising out of a deep abyss. It is hardly possible to doubt that this rise and turn of the road, this rocky ledge, was the exact point where the multitude paused again, and 'He, when he beheld the city, wept over it.'"

Jesus had evidently been more than once to Jerusalem with his gospel and his challenge, and each time he had been rejected. Now, fearful and inevitable doom is on the way, and will speedily bring its glory tumbling into the dust!

O Lord, open our eyes to see things as thou dost see them! May our hearts be tender towards the multitudes in their blindness, sin, and ignorance! Help us to serve them in thy name! Amen.

Thursday, 29th. Luke 20.

Jesus does not resent the questions of the chief priests and elders, because they were

fulfilling the directions given in Deuteronomy to the testing of a prophet's claims. But he does resent the spirit that is behind the inquiry. John the Baptist was the forerunner of the Messiah. Have they examined his claims? If so, what is their verdict? Why did they not accept him for what he was? Evidently because they waited to avoid the inevitable issue.

On verses 19-26 Stock says: "St. Luke adds some interesting touches to the incident of the tribute money. He alone mentions the 'spies' (a word used nowhere else), feigning themselves 'just' or (R. V.) 'righteous' men, who wanted to be quite honest and upright, and were really puzzled whether they ought to pay or not. 'Dear innocents!' says Spurgeon in his delightful Commentary; 'much they wanted instruction from him! All the while they were inwardly gloating over the triumph they were sure of.' St. Luke alone speaks of their 'craftiness' (a word elsewhere used only by St. Paul). His account of the result is fuller than in the other Gospels (26). The confusion of the questioners is strikingly portrayed."

The teaching on the resurrection should be pondered. The pious dead are not asleep. They are alive, and with God. There are certain characteristics of those who are sons of the resurrection. Death is a word that belongs to this mortal sphere. It does not apply to those who have passed beyond.

O God, deliver us from prejudice, from perverted judgments, from those passions that make us cruel to those who do not hold our views! Make us very tender and kind to our brethren! In Christ's name. Amen.

Friday, 30th. Luke 21.

On verses 5-24 Stock says: "It is remarkable that in Matthew's and Mark's reports of that solemn discourse the Holy City is never mentioned by name, but in Luke's 'Jerusalem' occurs twice. For the most part the accounts of the coming judgment on the city fairly correspond, but there are some striking expressions peculiar to Luke. One is, 'I will give you a mouth and wisdom, etc.' (15), which reminds us of the promise to Moses in Exodus 4. Another is, 'There shall not a hair of your head perish' (18). Another is, 'In your patience you shall win your souls' (19), which really corresponds with, and means the same as, 'He that endureth to the end shall be saved.' But the most remarkable peculiar feature of Luke's report is verse 24, which may be said to sum up the whole history of the Jews and the divine purpose underlying it."

It may be that the fall of Jerusalem was regarded as the beginning of the end, but verses 25 and following indicate that Luke thinks differently. He believes that the words of Jesus indicate a considerable lapse of time. Jerusalem had fallen before he wrote his Gospel, and he was able to see that the words of the Master bore a different interpretation. He undoubtedly believes that Jesus will come in "power and splendor." Yet we must be careful not to be too realistic in our interpretations of figures of speech. If some clauses are metaphorical, so may be others. Verses 29-33 seem to suggest that the signs would be fulfilled before that generation passed away. I frankly confess that I do not know how to explain the words. Some scholars try to get over the difficulty by suggesting that the passage was an insertion of a little apocalypse into the Gospel, and not spoken by Jesus at all, but that does not appeal to me as honest. The words are in the Gospel, and must be recognized.

Our Master and our Lord, we rejoice in the faith that looks through the long delay to the time when thou shalt receive the kingdom! Grant, we pray, that the time may soon come when all flesh shall see thy glory! Amen.

Saturday, 31st. Luke 22. 1-23.

Luke was writing for Gentiles, and therefore needed to be specific as to time. The plot against Jesus was deliberate. It brought together parties that ordinarily were divided by jealousy. Their policy to enmesh Jesus was deliberate and systematic. He was one to be put down.

Judas Iscariot seems to have filled each chronicler with horror. Farrar says on verse 3, "No other expression seems adequately to explain his wickedness. It began in avarice, disappointment, and jealousy, and when he had long weakened his soul by indulgence in these dark, besetting sins, ... then the tempting opportunity met the susceptible disposition. Instead of dominion, service; instead of power, persecution; instead of honor, shame: this was all that was left of his hopes and prospects, once so brilliant."

In the story of the Lord's Supper Luke tells us the names of the two men who were appointed to make preparation. They were Peter and John. The narrative says that Judas was not exposed until after the bread and the cup had been used. Apparently the feast was on the evening preparatory to the Passover. Jesus saw that he would not eat the Passover until the Messianic banquet itself was spread.

Dear Lord, we would cherish the remembrance of thy gracious deeds, thy wondrous words, thy personal glory! Thy presence brings peace, thy companionship is our comfort and stay. May we realize that thou art with us every day! Amen.